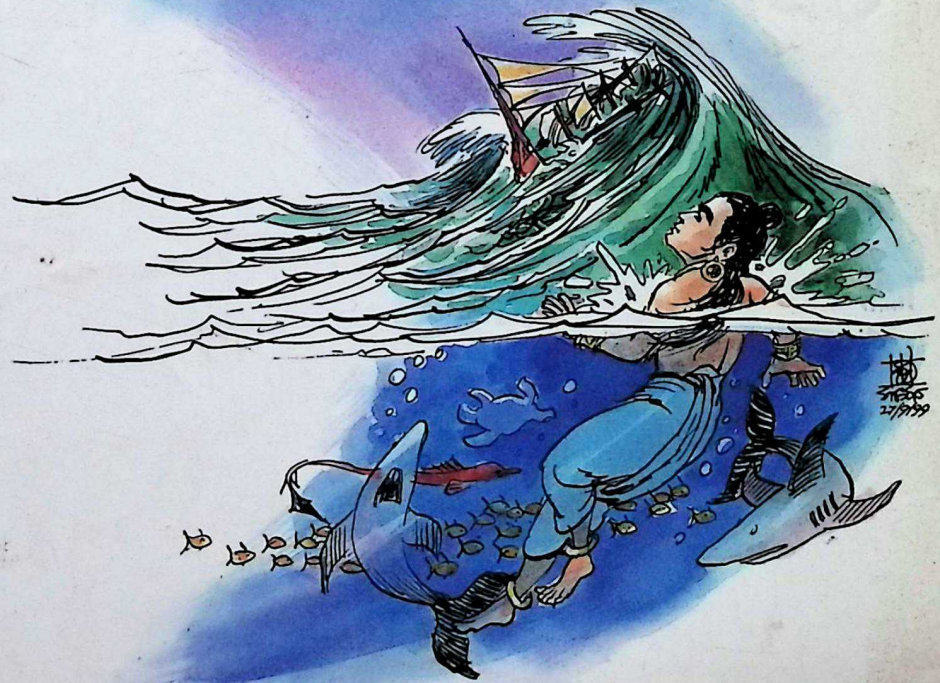
महाजनक राजाको कथा

The Story of

MAHĀJANAKA



चित्र-कथा संस्करण Cartoon Edition

बरपाद समदेद् श्रीमन्महाराजा भूमिबल अतुल्यतेज कृत राजनिबन्ध

His Majesty King Bhumibol Adulyadej

महाजनक राजाको कथा

चित्र-कथा संस्करण

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महाजनक राजाको कथा

चित्र-कथा संस्करणको नेपाली अनुवाद
नेपाली-अङ्ग्रेजी संस्करण इस्वी सन् २००३
थाई संघराजका संरक्षणमा रहेको वात्सिरिकित्ति विहार, कीर्तिपुर, काठमाडौं, नेपालद्वारा प्रकाशित
प्रथम संस्करण परिमाण ३०,००० प्रति
थाई-अङ्ग्रेजी संस्करण (स्वेत-श्याम) बु.स. २५४२ र चार रंगको संस्करण बु.स. २५४३
सर्वाधिकार : इस्वी सन् २००३ बरपाद समदेद् श्रीमन्महाराजा भूमिबल अतुल्यतेजमा निहित छ । समीक्षा वा समालोचना गर्नका लागि बाहेक यसका कुनै पनि अंश कुनै प्रकारले प्रकाशन गर्न सर्वाधिकार निहित व्यक्तिबाट ऐनमुताबिक स्वीकृति लिनुपर्छ ।
चित्र-लेखक : जय राजवत
सहयोगी : ओम् रजवेद्य
कलानिर्देशक : प्रीजा थाउथअङ्
सज्जा : विष्णु शुभनिमितर
नेपाली अनुवादक : भिक्षु विपस्सी धम्मारामो
अर्थसहयोगी :
नेपाल अधिराज्यको काठमाडौंस्थित शाही थाई राजदूतावास
थाई यअरवेज इन्टरनेशनल कम्पनी लिमिटेड्
मुद्रक : अमरिन् प्रिन्टिङ् एण्ड पब्लिशिङ् पब्लिक कम्पनी लिमिटेड्
६५/१६ छयफ्क् रोड्, तालिङ् छान्, बैंकक् १०१७०
फोन : ० २८८२ १०१०

Royal literary work by

His Majesty King Bhumibol Adulyadej
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Cartoon Edition

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महाराजाको भनाइ

बरपाद समदेद् श्रीमन्महाराजाबाट बु.स. २५२० सालमा वात फातिकाराम विहारका आदरणीय भिक्षु समदेद् बरमहावीरवंश (विन धम्मसारो महाथेर) का महाजनक राजाको कथा धर्मदेशना सुनिबक्स्यो । अनि मौसुफले सोचिबक्स्यो कि त्यसमा स्पष्ट आदर्श छ र सबैलाई काम लाग्दो हुन सक्छ ।

अनि बु. स. २५३१ मा केही समयानुकूल हेरफेर गरेर यो कथा लेखिबक्स्यो । त्यसो गर्दा पनि केही पाठकहरूलाई गहिरो प्रभाव पार्न सकेको थिएन । अनि पूर्णरूपले प्रयोजन पाउनका लागि वरिष्ठ चित्रकारहरूबाट त्यसका सम्बन्धित चित्रहरू लेखाइबक्स्यो ।

मौसुफका काञ्चनाभिषेक (राज्याभिषेकको ५० वर्ष पूरा भएको) महोत्सवको सुअवसरमा (बु.स. २५३९) महाजनक राजाको कथा राजनिबन्ध पाठकहरूका हातमा आइपुग्यो र सर्वसाधारण जनताका प्रशंसाको पात्र बन्यो । तर यो राजनिबन्ध पुस्तकमा पाठहरू र चित्रहरू जोल्टिनाले पढ्नलाई अझै कठिन रह्यो, जसले गर्दा विभिन्न प्रकारले टिप्पणी गर्ने र अर्थ लगाउने काम हुन गयो ।

मौसुफको आयु बाह्रवर्षीय चक्र ६ वटा (बु.स. २५४२) पूरा भएको शुभ जन्मोत्सवको अवसरमा सर्वोत्तम कलाकारहरूबाट चित्र लेखाइबक्सी मितव्ययिताका लागि र सबै जनालाई पढ्ने मौका दिन थाई कागजमा यो राजनिबन्ध महाजनक राजाको कथा चित्रकथा संस्करण छपाउन लगाइबक्स्यो ।

यो प्रकाशनले ९ वर्षको बच्चाले भन्न थालेछ, यस्तो भएमा मात्र पढ्दा बुझिन्छ । सत्तरी वर्ष उमेर नाघेका बूढाले पनि 'पढ्न सजिलो छ, पुस्तक बोक्न गह्रौं छैन' भनी कराउन थालेछ । अझ यसको मूल्य पनि सुपथ छ । यसरी सम्पूर्ण पाठकहरूलाई मंगलमय जीवनमार्गको चिन्तन गर्नका लागि मदत गर्न सक्दछ ।

सम्पूर्ण पाठकहरू शुद्ध वीर्य, तीक्ष्ण प्रज्ञा र शारीरिक स्वस्थताले पूर्ण होऊन् ।

पियमसुख दरबार, हुवहिन्
९ अक्टुबर बु.सं. २५४२

Preface

In the year 1977, when His Majesty the King listened to a sermon by the Reverend Somdej Pra Mahaviravongs (Vin Dhammasaro) of Wat Rajpatikaram about King Mahajanaka, he opined that the story clearly demonstrated a worthwhile lesson and should be of great benefit for everyone – young or old, rich or poor.

In the year 1988, he began writing the story with some modifications of the original story from the scriptures in order to make it more up-to-date. Nevertheless, the message did not seem to go through to some. In order to achieve greater benefit, he had some prominent Thai artists illustrate the book.

In the Golden Jubilee Year of the Reign (1996), the book reached the hands of the readers. It was generally appreciated by everyone though it was rather difficult to read due to the sophisticated language used and the surrealistic illustrations which have led to various interpretations.

On the occasion of His Majesty the King's Sixth Cycle Celebration (1999), he signified his desire to publish a cartoon version of the "Story of Mahajanaka", illustrated by a prominent Thai cartoonist. For this version, the King specified that Thai paper should be used for the sake of economy so that everyone should be able to own a copy.

A nine-year-old child said that this version could be understood, and a person in his seventies expressed satisfaction with the ease of reading as the book was not too heavy to hold. Moreover, the price is very affordable. In this way the "Story of Mahajanaka" will be able to provide readers with ideas for a noble way of life.

May all readers be blessed with pure perseverance, sharp wisdom and complete physical health.

Piemsuk Villa, Huahin
9 October 1999

प्राक्कथन[1]

बरपाद समदेद् श्रीमन्महाराजाबाट बु.स २५२० सालमा वात् फातिकाराम विहारका आदरणीय भिक्षु समदेद् बरमहावीरवंश (विन धम्मसारो महाथेर) का धर्मदेशनामा महाजनक राजा मिथिला नगरमा राजउद्यान नजर गर्न सवारी भएको कथा सुनिबक्स्यो । कथाको सार यस्तो छ : राजउद्यानको प्रवेश-द्वारमा आँपका दुइटा रुखहरू थिए । एउटा रुख फल फलेको, अर्को नफलेको । राजाले ओजयुक्त आँपको रस चाखे । अनि पछि उद्यान भ्रमणमा सवारी भयो । राजा उद्यानबाट फिर्दा के देखे भने त्यो मीठो रस भएको आँपको रुख राजअनुचरहरूका तानातानबाट फेदैदेखि उखेलिइसकेको थियो । फल नफलेको रुख भने पूर्ववत् नै खडा थियो । यसले देखाउँछ कि उत्तम गुणयुक्त असल चीज भनेको लुटालुट हुने रहेछ, र प्रज्ञाहीनहरूका माझमा त्यसलाई खतरा हुने रहेछ ।

श्रीमन्महाराजाले यसमा अभिरुचि लिइबक्स्यो । अनि मौसुफले महाजनक राजाको कथा पवित्र त्रिपिटकबाट नै अन्वेषण गरिबक्स्यो । (सुत्तपिटक, खुद्दकनिकाय, जातक खण्ड ४, भाग २) अनि त्यसलाई सुरुदेखि सोझै थाइभाषाबाट बुझ्नकालागि सजिलो पार्न सानातिना परिवर्तनका साथ अङ्ग्रेजीमा अनुवाद गरिबक्स्यो ।

महाजनक राजाले कुनै फलको पनि आशा नलिईकन वीर्यपारमिताको चर्या गरी राज्यसम्पत्तिसमेत लाभ गरे र आफ्नो बौद्धिक कुशलताद्वारा मिथिला नगरलाई प्रगतिपथमा लगे ।

कथाको आँपका रुखको विषयमा पुग्दा श्रीमन्महाराजाको विचार यस्तो भयो कि महाजनक राजाले देश त्यागेर मोक्षधर्मको खोजी गर्नजाने उचित समय आइपुगेको छैन । किन कि मिथिला नगरको प्रगति उचित तहमा पुगेको छैन । कारण, सबै जना अर्थात् युवराजदेखि लिएर तलका हस्तिपाल-अश्वपालहरूसमेत र हस्तिपाल-अश्वपालहरूदेखि माथितिर उपराजसमेत तथा बिशेष गरेर दरबारियापरिजनहरू सबै जना अज्ञानी अवस्थामा नै छन् । उनीहरूसँग प्रविधिसम्बन्धी विवेक र ज्ञान छैन । उनीहरू आफ्नै हित हुने कुरो पनि देख्दैनन् । त्यसो हुनाले एउटा विश्व-स्तरीय शिक्षण संस्थाको स्थापना गरिनुपर्दछ । अझ महाजनक राजाले त्यो आँपको रुखलाई पनि नौवटा नयाँ तरिकाहरूद्वारा पुनर्जीवित गर्ने विषयमा विचार व्यक्त गर्नुपर्दछ ।

यी सबै कारणहरूले गर्दा श्रीमन्महाराजाले महाजनक जातकको मूल कथामा वर्तमान् समाजलाई सुहाउने गरी हेरफेर गरिबक्स्यो । मौसुफको विचार यो हो कि यदि

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[1] प्रथम संस्करणको प्राक्कथनबाट

महाजनक राजाले सांसारिक कर्तव्यहरूलाई पूर्णरूपले पालन गरेमा उनलाई मोक्षधर्म पाउन सुगम हुने थियो ।

यसका चित्रहरू थाइकलाकारहरूको कलाकारिता हो । कलाकारहरूले कथाको सौन्दर्य र भावनाको राम्रो चित्रण गर्न शारीरिक तथा मानसिक रूपले बडो मेहनत गरेका छन् । श्रीमन्महाराजाबाट यसको पूर्ण अनुवाद बु. सं. २५३१ म पूरा गरिबक्सेको हो र मौसुफले आफ्नो राज्याभिषेकको ५० वर्ष पूरा भएको काञ्चनाभिषेक समारोहका अवसरमा प्रकाशित गराइबक्स्यो ताकि सज्जनवृन्दलाई सद्विवेकपूर्वक विचार गर्न मदत मिलोस् ।

सम्पूर्ण पाठकहरू शुद्ध वीर्य, तीक्ष्ण प्रज्ञा र शारीरिक स्वस्थताले पूर्ण होऊन् ।

चित्रलता दरबार
९ जून बु.सं. २५३९

Preface

In the year 1977 His Majesty the King once listened to a sermon by the Reverend Somdej Pra Mahaviravongs (Vin Dhammasaro) of Wat Rajpatikaram about King Mahajanaka's visit to the Royal Park in the city of Mithila. The story had it that, at the entry of the park, there were standing two mango trees, one bearing fruit and the other barren. The king tasted the delicious mango fruit then entered the park. When he returned, he saw that the mango tree with the tasty fruits had been vandalized and felled; as for the other tree, it was still proudly standing. The story demonstrated that good things of good quality will be the target of greed and will stand in danger.

His Majesty the King was interested, so he sought for the story of Mahajanaka in the Holy Tripitaka (Suttantapitaka Khuddakanikaya Jataka volume four, part two) and translated it into the English language, straight from the Thai text, from the beginning of the story, with some minor modifications for the sake of easier understanding of the text.

King Mahajanaka practised ultimate perseverance without the desire for reward which resulted in his gaining a throne and bringing prosperity and wealth to the city of Mithila by the strength of his qualities.

Upon arriving at the text concerning the mango trees, His Majesty the King was of the opinion that King Mahajanaka's desire to leave the city on a quest for supreme tranquility was not yet opportune nor timely because Mithila's prosperity had not yet reached an appropriate peak, because everyone "from the Viceroy down to the elephant mahouts and the horse handlers, and up from the horse handlers to the Viceroy, and especially the courtiers all live in the state of ignorance. They lack wisdom as well as knowledge in technology; they do not see the essence of what is beneficial, even for their own good.

Preface from the first edition.

Therefore, an institution of universal learning must be established." Moreover, King Mahajanaka also had to advance his thoughts on how to revive the mango tree with nine modern methods.

For these reasons, His Majesty the King modified the original story in the Mahajanaka Jataka to suit contemporary society, with the view that King Mahajanaka would have been able to achieve supreme tranquility more readily if he had completely fulfilled his worldly duties first.

The pictures which depict the story are the work of Thai artists who have given their utmost in order that this story should be magnificently and completely portrayed.

The translation was completed in 1988 and His Majesty the King signified his desire to publish this book on the auspicious occasion of the Golden Jubilee of his reign, so that this story might become an object of constructive contemplation for all well-meaning people.

May all readers be blessed with pure perseverance, sharp wisdom and complete physical health.

Chitralada Villa
9 June 1996

महाजनक राजाको कथा

चित्र-कथा संस्करण

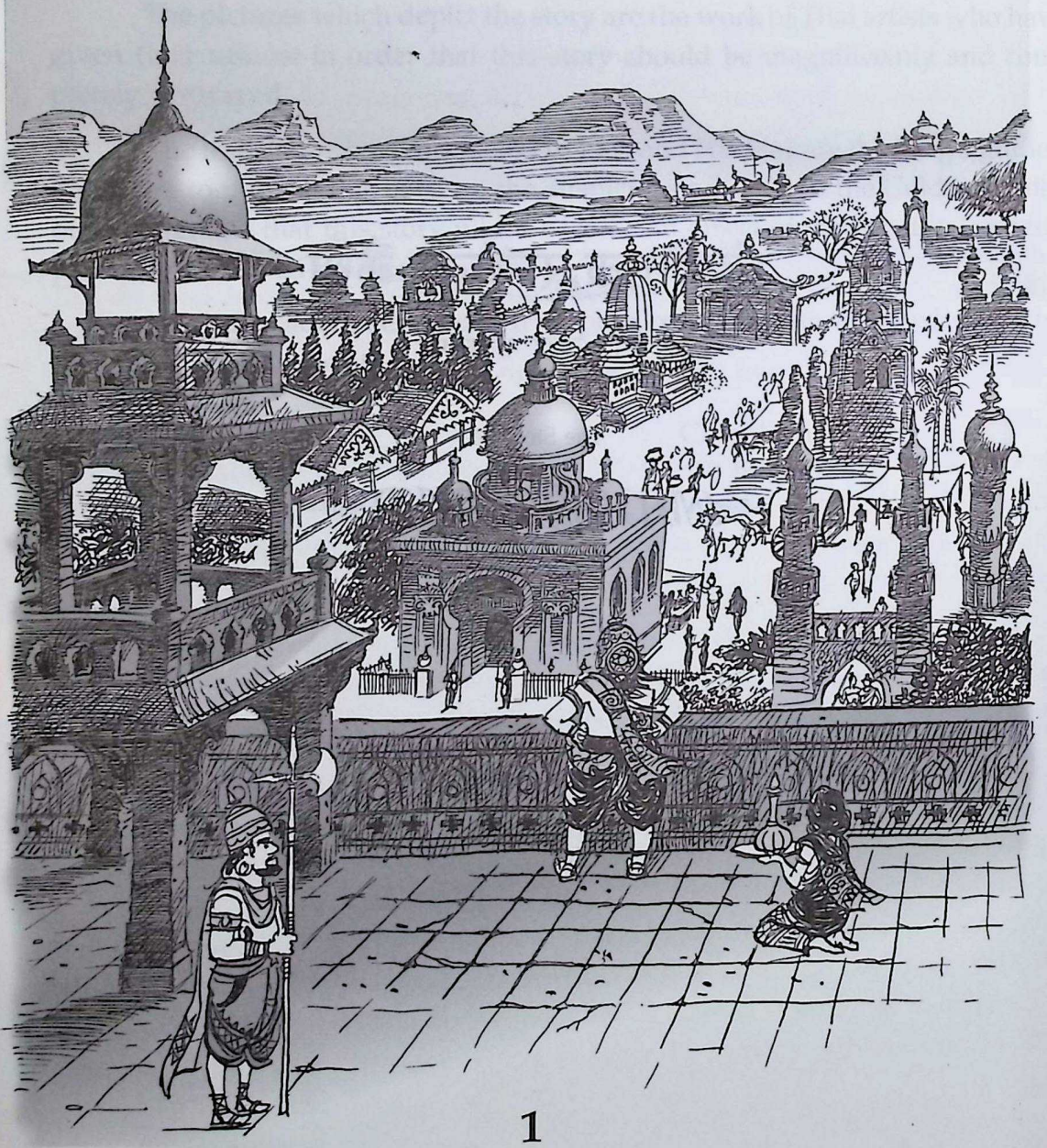
The Story of

MAHĀJANAKA

Cartoon Edition

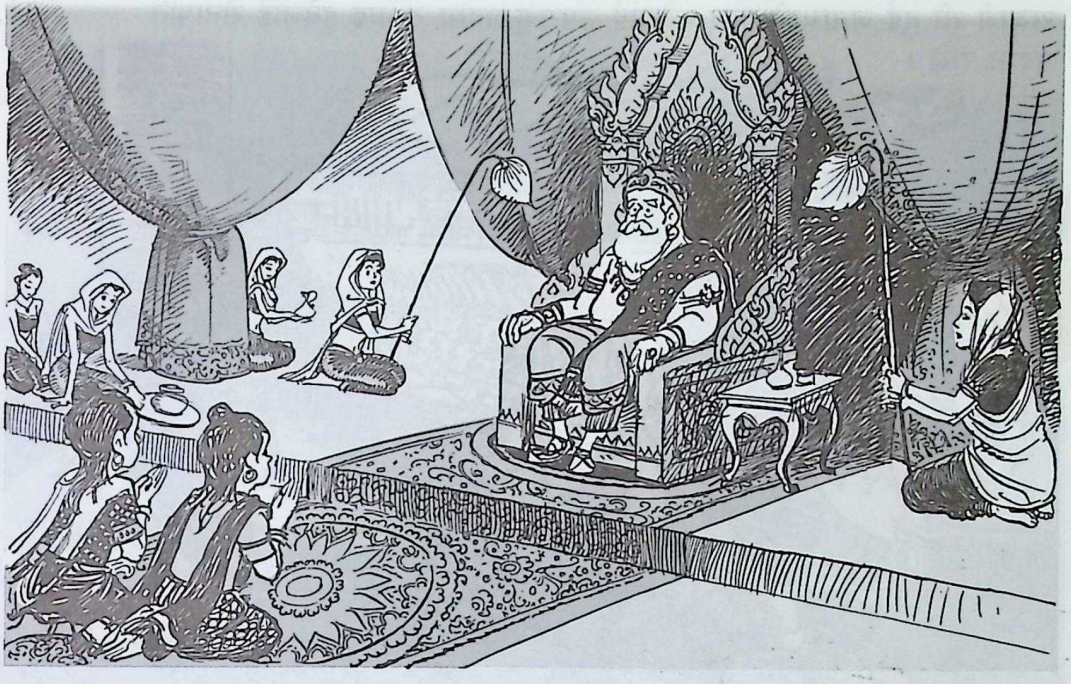
१

धेरै-धेरै पहिले एक समयमा महाजनक नामका राजा विदेह देशको
मिथिला नगरमा राज्य गर्दथे ।

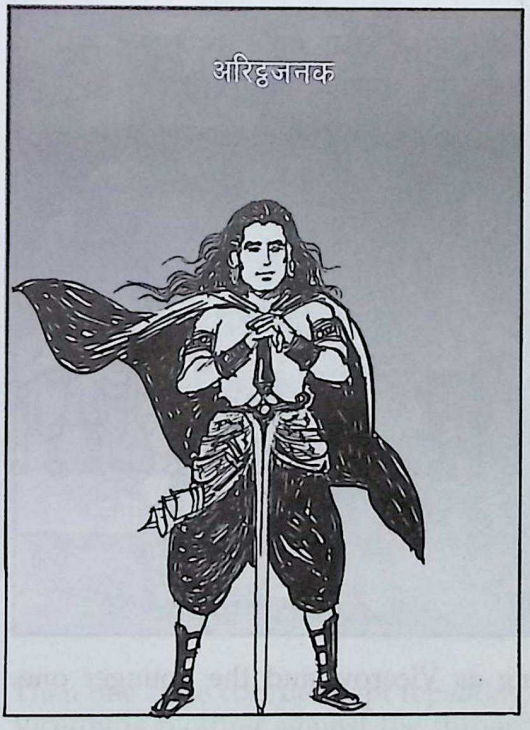


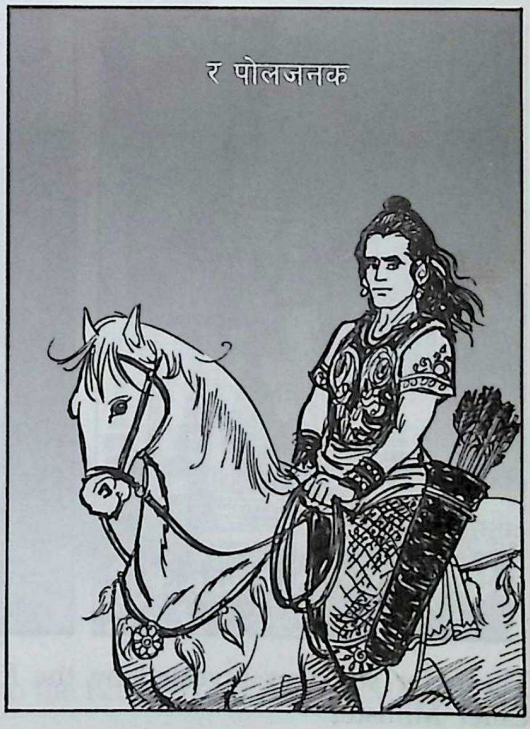
1

Once upon an uncomputable time past, there was a king bearing the name of Mahajanaka who reigned in the city of Mithila in the land of Videha.



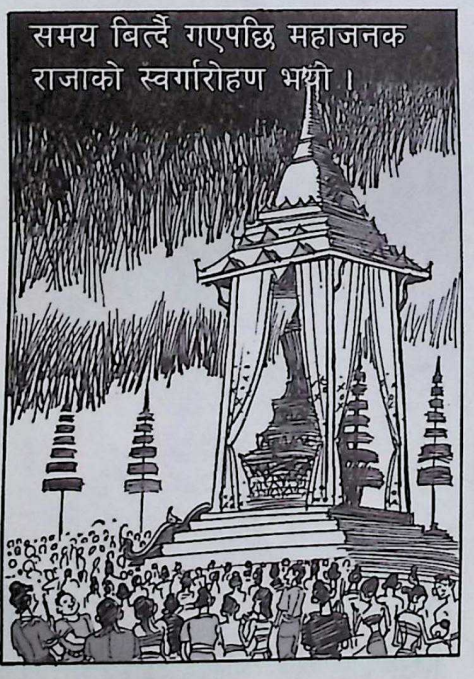
महाजनक राजाका दुई जना छोराहरू थिए, जसका नाम थिए-





King Mahajanaka had two sons named respectively Aritthajanaka and Polajanaka.

राजाले ती दुई जनामध्ये दाजु हुनेलाई उपराज पदमा र भाइ हुनेलाई सेनापति पदमा राखे ।



The elder son was invested by the King as Viceroy, and the younger one, Chief Minister.

In the course of time, the King passed away to Heaven.

Prince Aritthajanaka acceded to the throne and invested his brother as Viceroy.

२

त्यसपछि राजाका
एक जना नजिकका
अमात्यले राजालाई
कैयौं पटक यसो भनेर
चुक्ली लगाए-

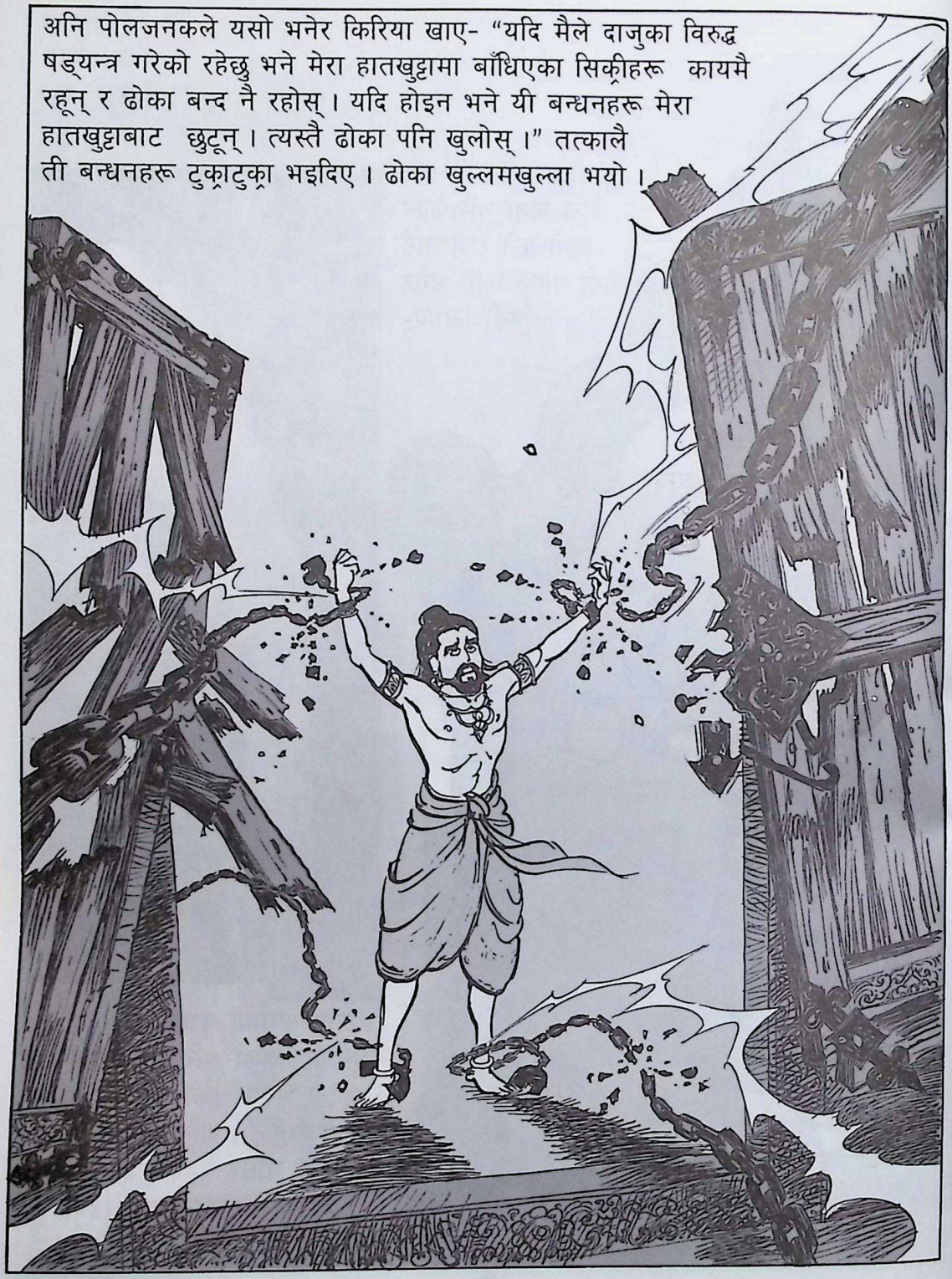
"महाराज, उपराजले
सरकारका विरुद्धमा षड्यन्त्र
गर्दैछन् ।"

यस्तो विषाक्त वचन बारम्बार
सुनेपछि राजा अरिट्ठजनकलाई
आफ्ना भाइप्रतिको स्नेहले
रोक्न सकेन । अनि पोलजनकलाई
सिक्रीले बाँधेर पहरेदारहरूको
रेखदेखमा दरबारनजिकै रहेको
एउटा महलमा राखियो ।

2

Then one close courtier kept repeating to the King : "Your August Majesty, the Viceroy is plotting against the throne."

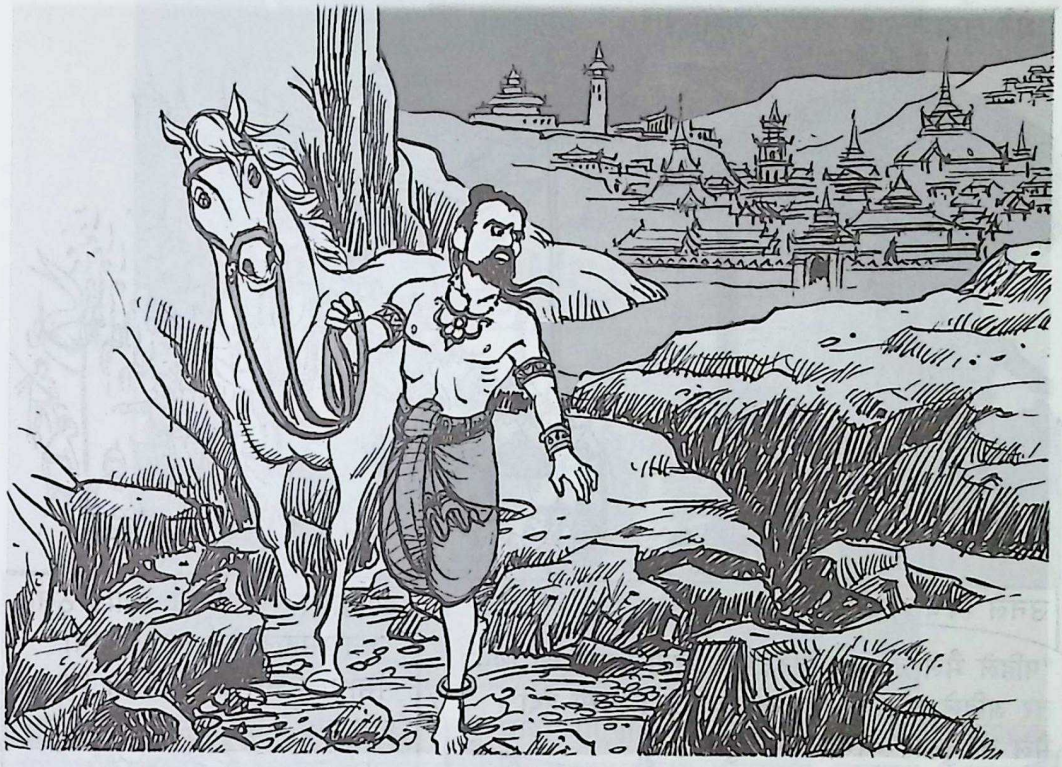
The oft recurring venomous words took their toll on the King's affection for his brother. As a result, Viceroy Polajanaka was put in chains and under guard in a mansion near the Royal Palace.



Polajanaka swore upon the truth : "If I truly plotted against my brother, let these chains enfix my hands and feet forever and the door stay closed and locked. If I am innocent of High Treason, let these chains fall from my hands and feet and the door be opened."

On that instant, the chains dropped down in pieces and the door was flung open wide.

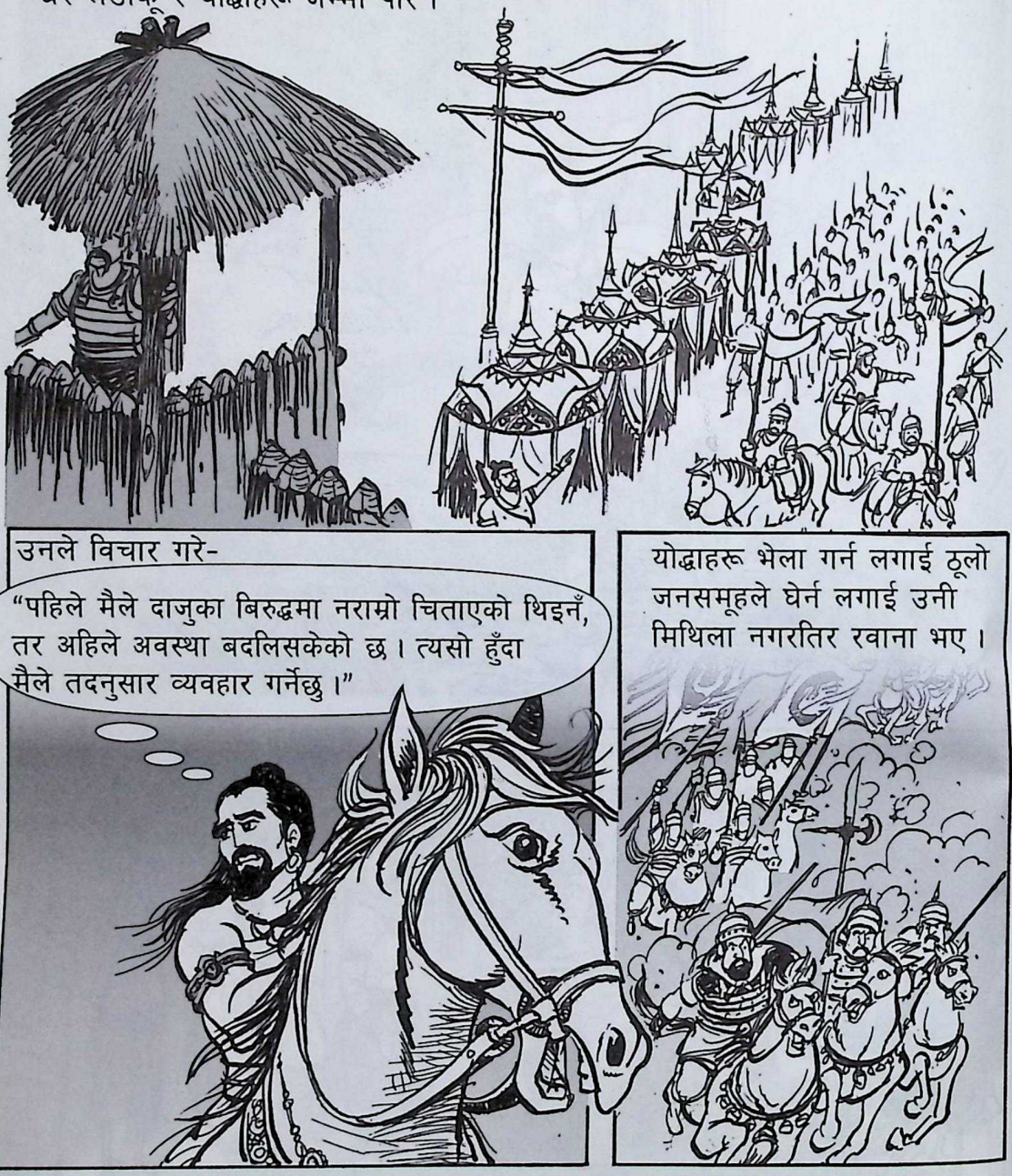
त्यसपछि पोलजनक एउटा सीमान्त प्रदेशमा गई त्यहाँ अड्डा जमाएर बसे। त्यहाँका जनताले उनलाई चिनेर राम्ररी हेरविचार गरे।



Thereupon, Prince Polajanaka went to a frontier town to recoup. The people recognized him and took good care of him. Now King Aritthajanaka was unable to have him arrested.

३

राजकुमार पोलजनक सीमान्त प्रदेशका सबै क्षेत्रमा अफ्नो प्रभाव फैलाउन समर्थ भए र धेरै लडाकू र योद्धाहरू जम्मा पारे ।



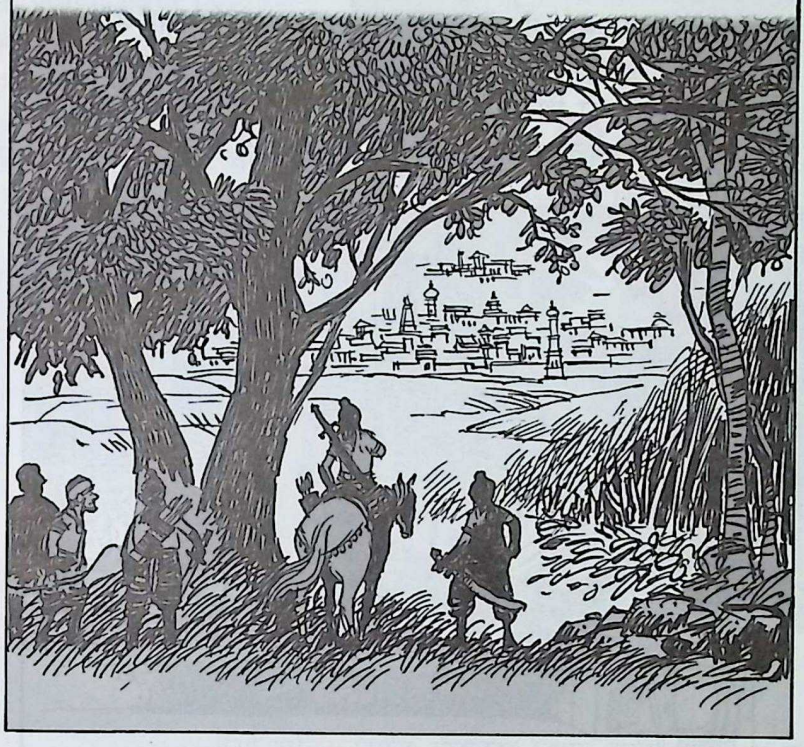
3

Prince Polajanaka was able to expand his influence over the whole frontier territory and assembled a large military might.

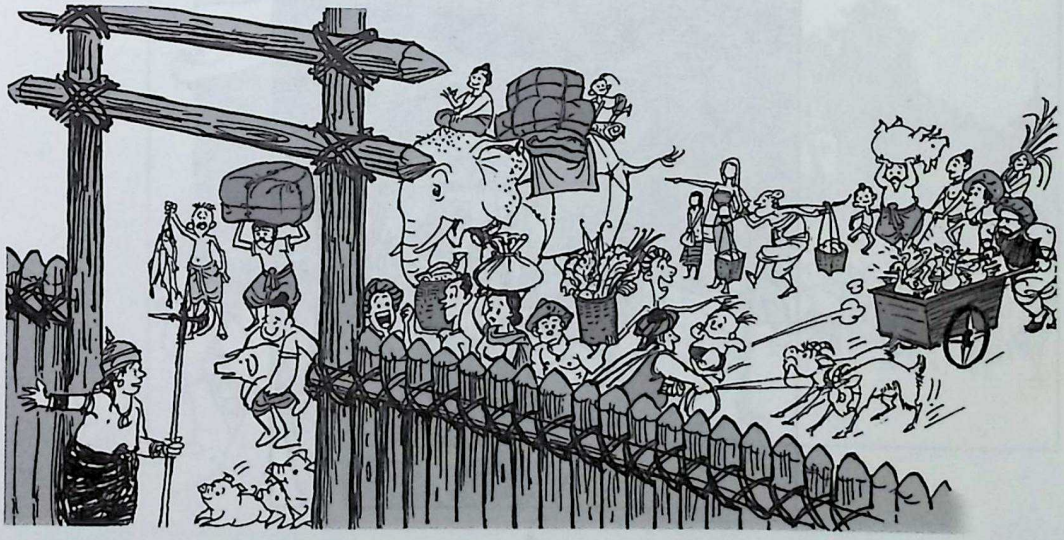
He reflected : "Of old, I entertained no ill will towards my brother. But now the situation has changed so I'll act accordingly."

He called up the militia and, surrounded by a host of populace, set off for the city of Mithila.

त्यहाँ पुगेछि उनले नगरवाहिर लावालस्करको शिविर खडा गर्न लगाए ।



राजकुमार पोलजनक आइपुगेको खबर थाहा पाएपछि थुप्रै मिथिला नगरवासी सेनाहरू पनि रथ, हात्ती आदि युद्धसामग्रीहरू लिएर पोलजनकको अखडामा आइपुगे । नगरका अन्य व्यक्तिहरू पनि उनीसँग मिल्न आए ।

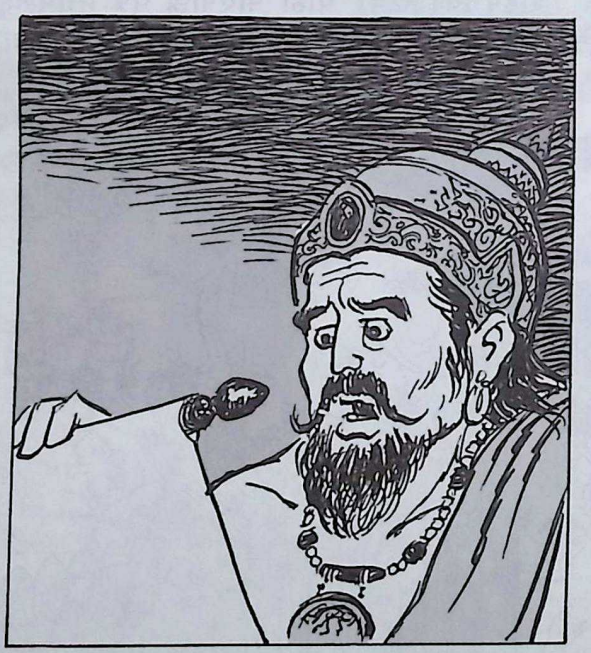


There he established an encampment outside the limit of the metropolis.

When the soldiers of Mithila City learnt that Prince Polajanaka had arrived, they came in great number, to the prince's headquarters, bringing with them a quantity of military equipment and transport such as elephants. Civilians from the city also came to join.

४

राजकुमार पोलजनकले आफ्ना दाजुलाई यसो भनेर हाँक दिई खबर पठाए- "मैले पहिले कहिल्यै तपाईंप्रति शत्रुभाव राखेको थिइनँ, तर अहिले म तपाईंसँग युद्ध गर्नेछु। तपाईं मसँग युद्ध गर्नुहुन्छ कि मलाई राजगद्दी दिनुहुन्छ ?"



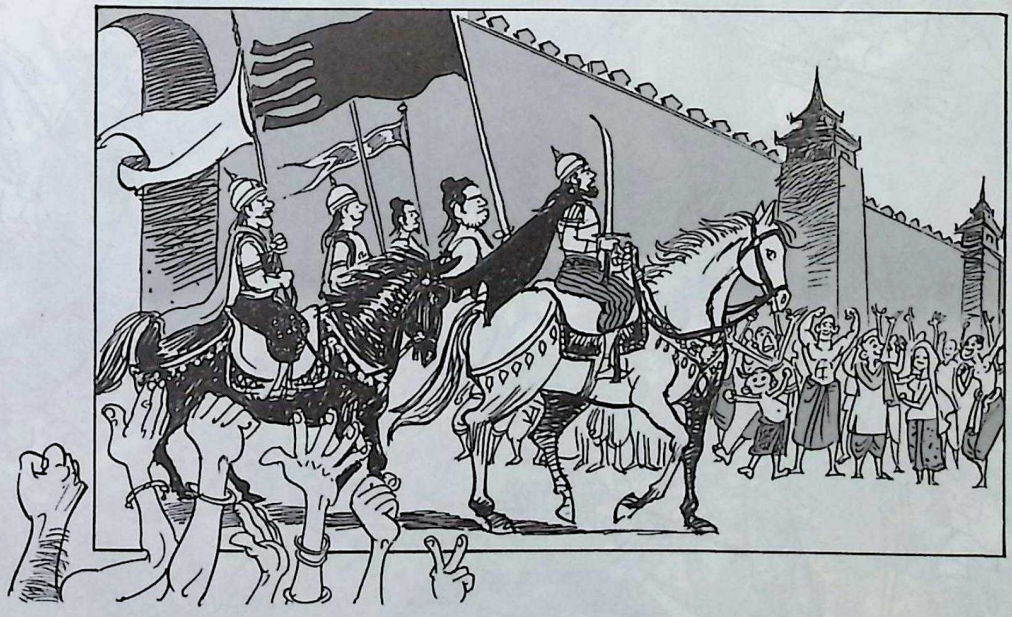
4

Prince Polajanaka sent a sort of ultimatum to his brother : "In the past I never entertained any kind of enmity towards you but I intend to kindle hostility at this very moment. Are you going to cede the throne to me or are we to battle it out?"

राजा अरिट्ठजनकले युद्ध नै
गर्नेछु भनी जबाफ पठाए ।
अनि आफ्नी पटरानीलाई
बोलाई यसो भने-

"हे प्रियतमा, युद्धमा हार वा जीत के
हुन्छभन्ने कुरो पहिले नै थाहा पाउन सकिन्न ।
यदि मेरो ज्यान खतरामा पर्न गएमा तिमीले
आफ्नो गर्भको रक्षा राम्ररी गरिराख्नू ।"

यसो भनिसकेपछि सेनाहरू लिएर उनी नगरबाट प्रस्थान गरे ।



King Aritthajanaka acknowledged the message and decided to battle. So he called his Queen and said : "Dearest, to vanquish or to be vanquished is not predictable. If I am to meet deadly danger, then take good care of our unborn seed."

After these words, he led the army out of the royal city.

5

In the battle that ensued, Prince Polajanaka's soldiers made mince meat of

५

त्यस युद्धमा अरिट्ठजनक राजाका दलबल पोलजनकका सेनाहरूबाट टुक्राटुक्रा पारिए र उनी आफैं पनि मारिए ।

Aritthajanaka's and killed him.

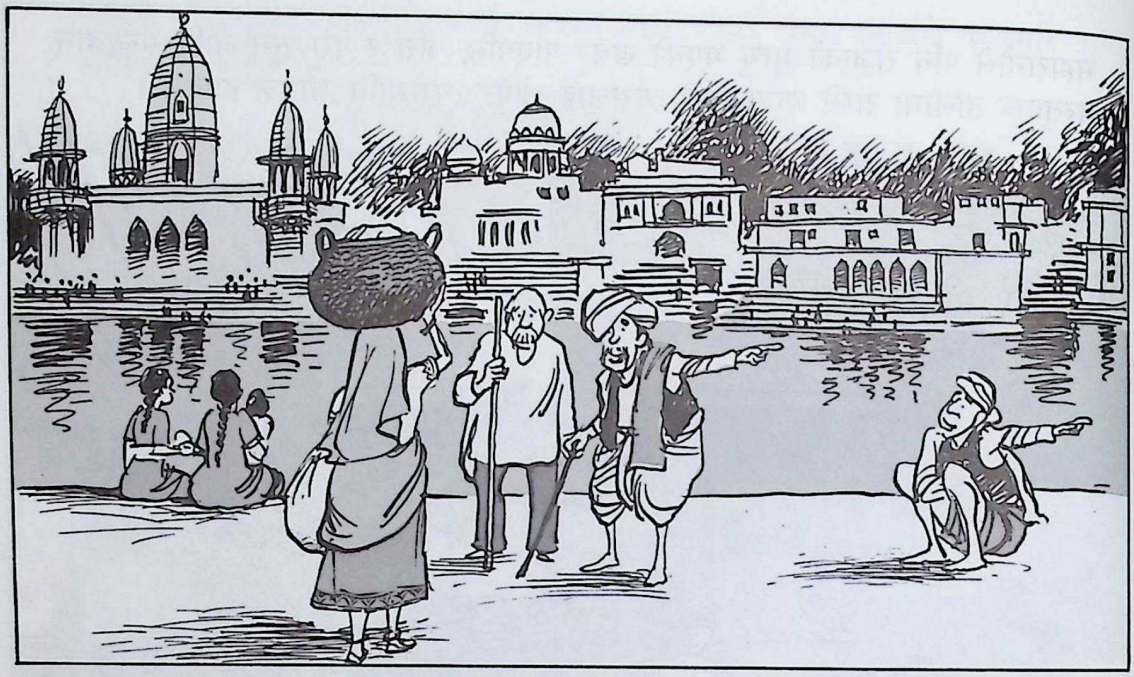
भोलिपल्ट बिहान नगरवासीहरूले राजाको मृत्यु भएको खबर पाएपछि नगरभरि कोलाहल मच्चियो ।

When the people learnt about the King's demise, there was a great turmoil all through the city.

महारानीले पनि राजाको मृत्यु भएको खबर पाएपछि हत्त र पत्त सुन आदि मूल्यवान् वस्तुहरू डालोमा राखी झुत्राहरूले त्यसलाई छोपेर त्यसमाथि चामल हालिन् ।

उनी आफैं पनि पुराना र झुत्रा पहिरी भेष बदली डालो आफ्नो शिरमा बोकी हतारिंदै नगरबाट निस्किन् । दिउँसै भए पनि कसैले उनलाई चिनेन ।

As soon as the Queen knew that her royal consort was no more, she hurried to collect different valuables, such as gold, in a basket which she covered with old rags and put some rice on top. She donned old tainted clothes to disguise herself and, putting the basket on her head, she left the city immediately. Although it was broad daylight, nobody recognized her.

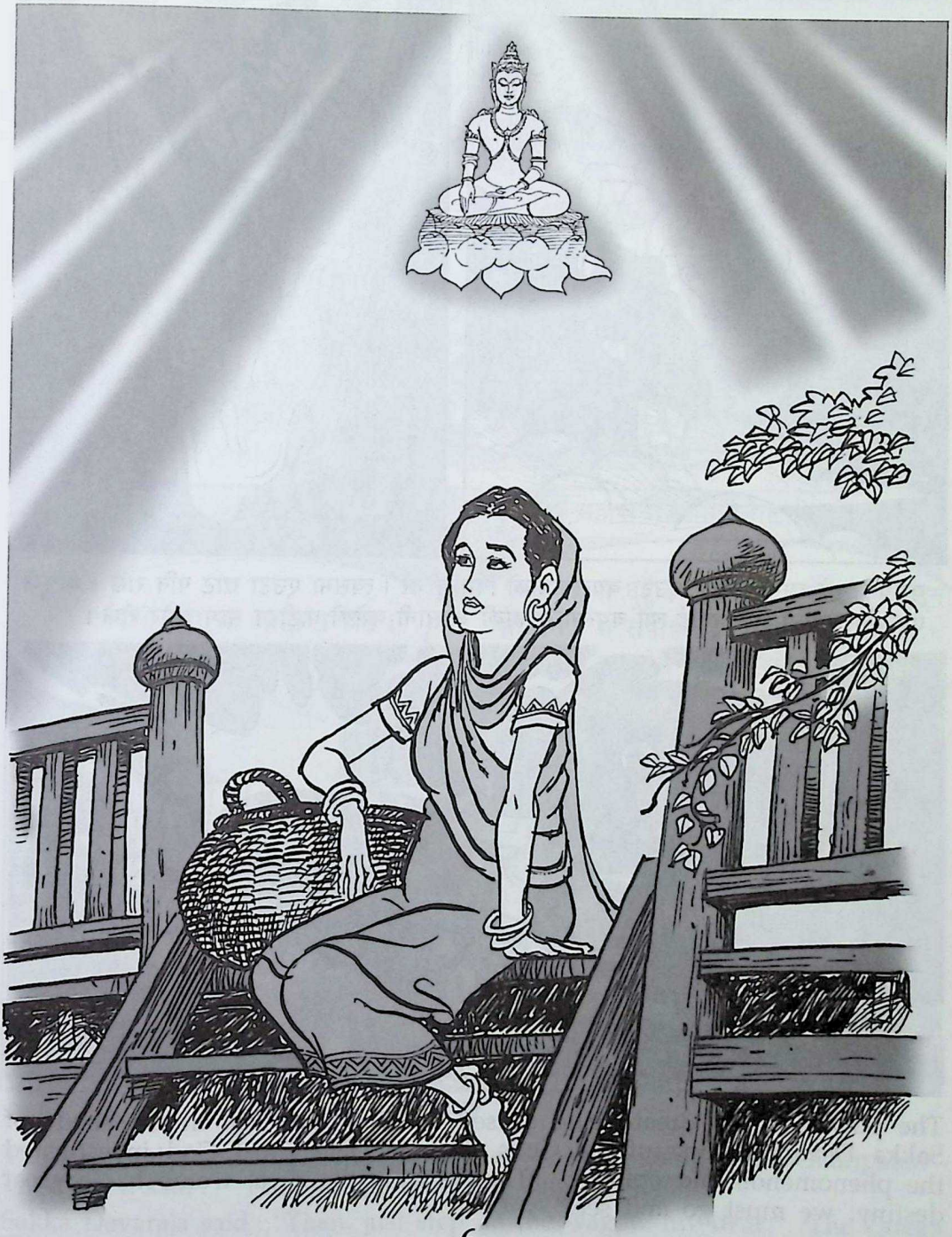


महारानी नगरको उत्तरी द्वारबाट निस्किन् । तर उनी पहिले कतै बाहिर नगएकी हुनाले कहाँ जाने भन्ने थाहा थिएन ।। त्यसो हुनाले उनी एउटा पाटीमा गइन् र सोधिन्- यहाँ कालचम्पाक नगर जान लागेको कुनै मानिस छ कि ? उनले कालचम्पाक नामको नगर छ भनी सुनेकी मात्र थिइन् ।

The Queen went through the Northern Gate. She did not know where to proceed next because she had never been out anywhere. So she went to a rest-house and inquired if there was anyone heading for the city of Kalachampaka, which she only had heard about.

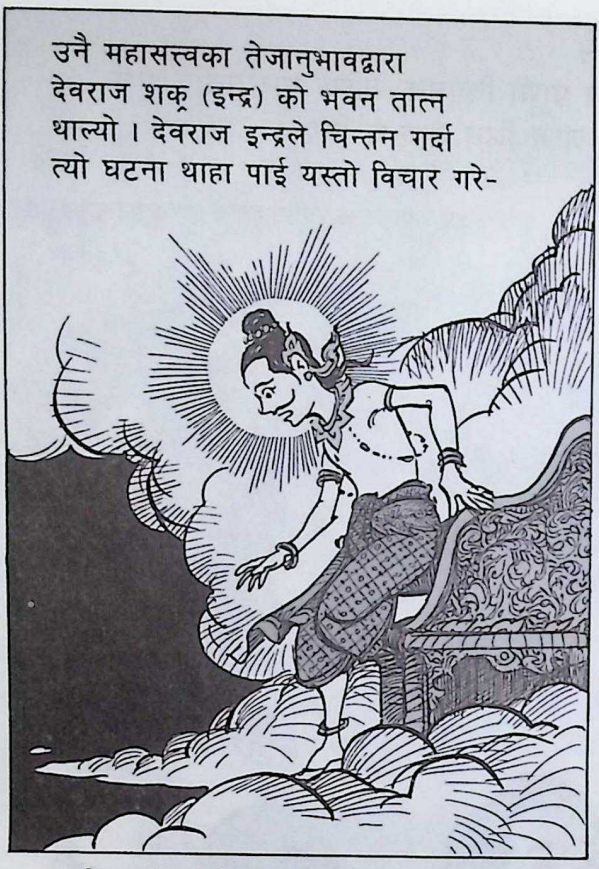
६

महारानीको गर्भमा रहेको भ्रूण सामान्य प्राणी थिएनन्, बल्कि पारमिताले पूर्ण अति पुण्यवान् बोधिसत्त्व जन्म लिन आएका थिए ।



6

The Being that rested in the royal womb was not an ordinary being but was one destined for enlightenment.



यसर्थ उनले छानो भएको एउटा बयलगाडाको निर्माण गरे । त्यसमा एउटा खाट पनि राखे । आफूले एकजना बूढाको भेष बनाई त्यो बयलगाडा हाँकी महारानी बसेको पाटीका सामु लगेर रोके ।

The power of the Great Being caused an abnormal heat in the abode of Sakka Devaraja, King of the Gods (Indra). The Great God investigated the phenomenon and opined: "The Being in the royal womb has a great destiny; we must go and see."

So he conjured a covered wagon with a bed inside and transformed himself into an old man. He drove the wagon to the rest-house where the Queen was and stopped at the entrance.

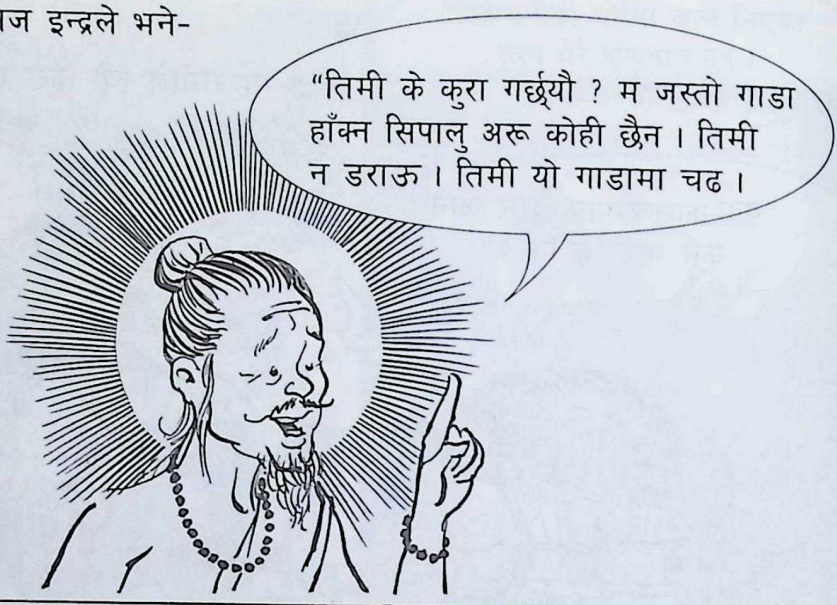
७

7

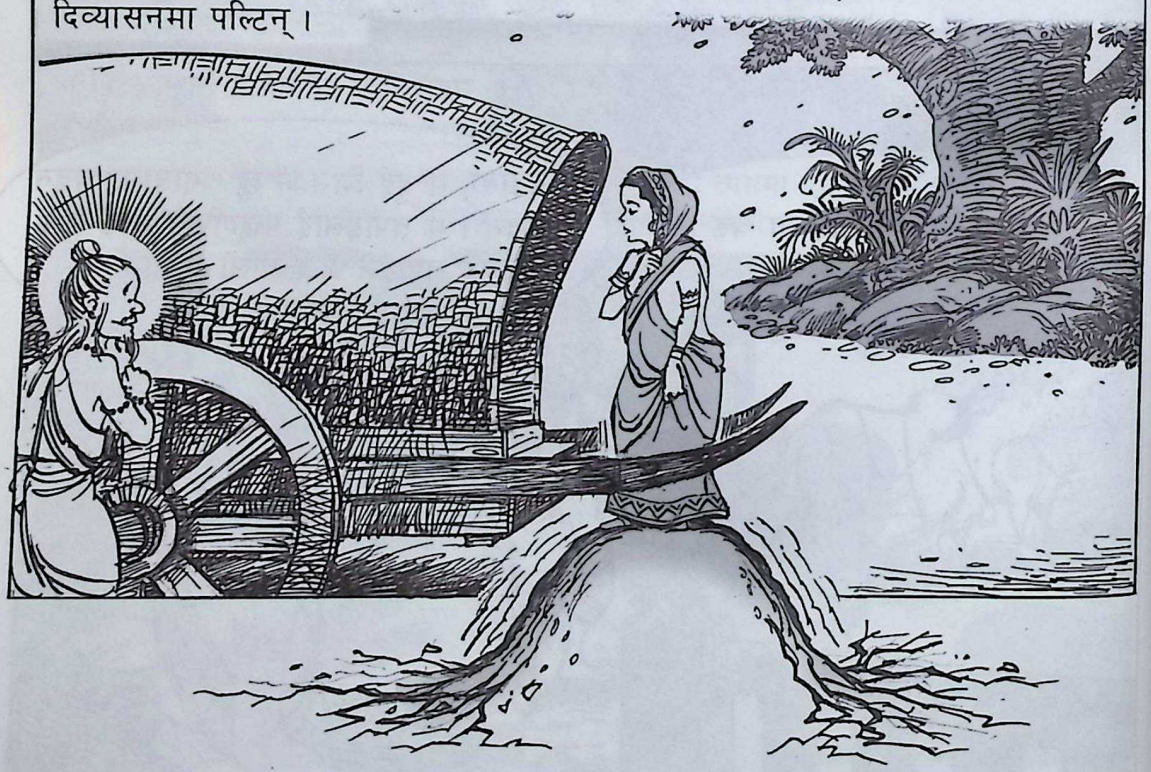
The King of the Gods inquired : "Is there anyone here going to Kalachampaka?" The Queen said : "I am going, Venerable One."

Sakka Devaraja said : "Then, just step on the wagon, my dear." The Queen stepped out and said : "I am heavy with child; I cannot ride a wagon. I prefer walking behind you, ô Venerable One. But, if you please, put this basket on the wagon for me."

देवराज इन्द्रले भने-

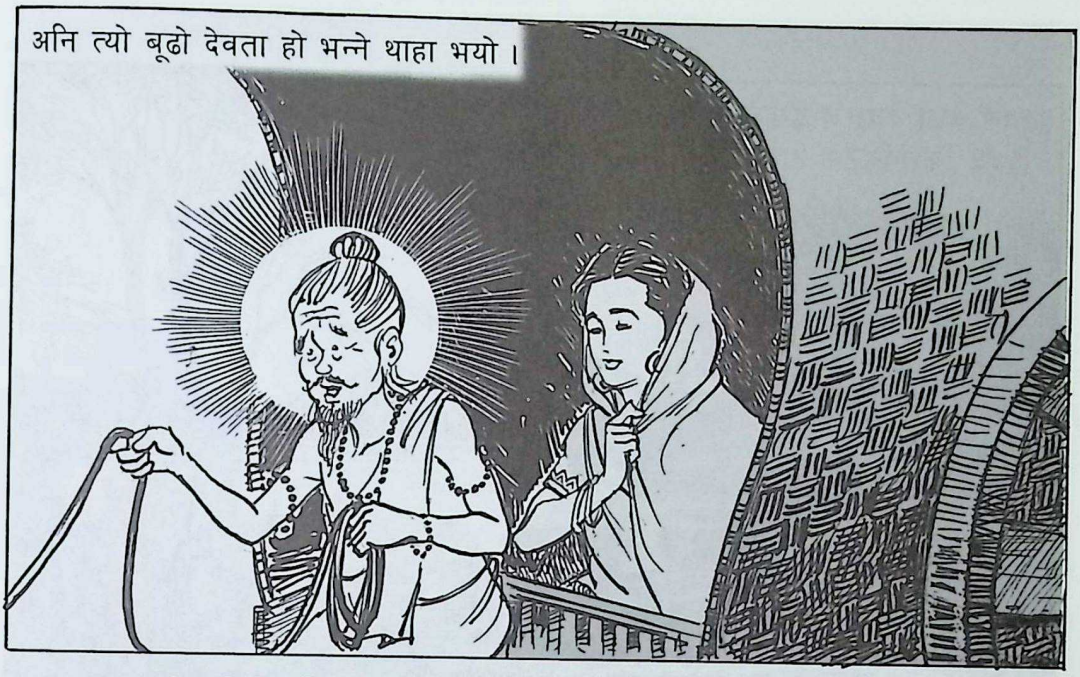


महारानीको गर्भस्थ पुत्रको प्रतापले गर्दा महारानी गाडा चढ्न लाग्दाखेरि भुइँ नै गाडाको तहसम्म उठ्यो । महारानी त्यसमा पसेर त्यसमा राखिएको दिव्यासनमा पल्टिन् ।



Sakka Devaraja retorted : "What are you saying! There is no driver more skilled than I. Don't be afeared, step right up, dearie."

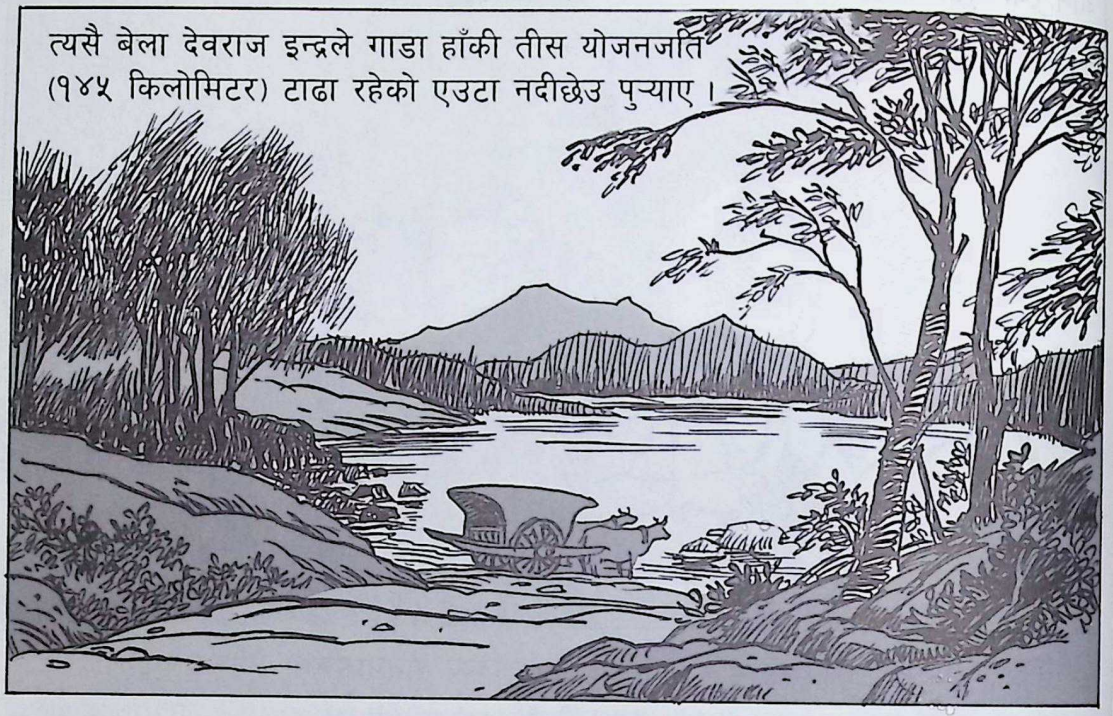
By the might of the yet unborn child, as the Queen was going to step up on the wagon, the earth bulged up to the rear of the vehicle affording her an effortless access to the bed inside.

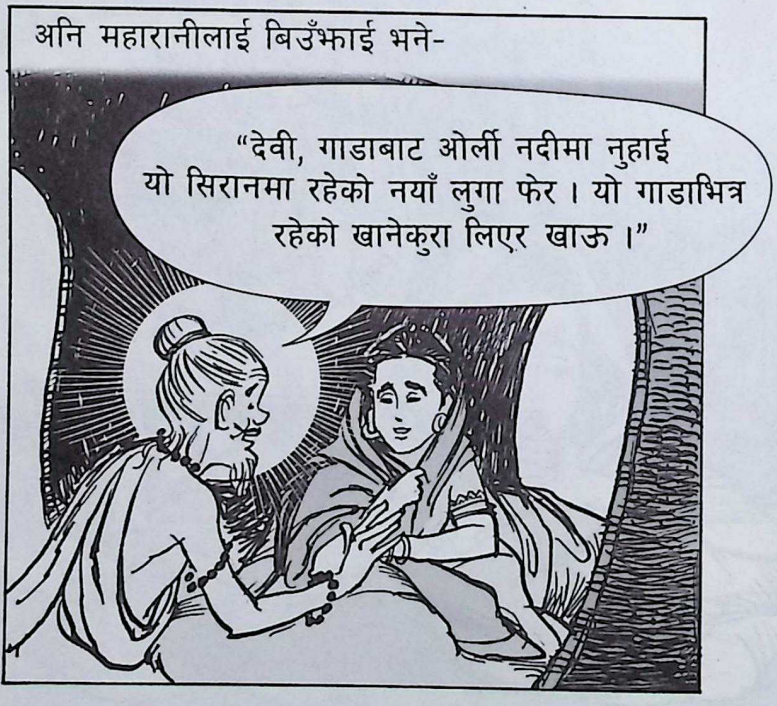


महारानी उत्तिखेर निदाइन्, किनकि उनी दिव्य शयनासनमा लेटेकी थिइन् ।

She knew then that this was a god. The Queen lay down and drifted into a peaceful sleep, for that was a magic bed.

८

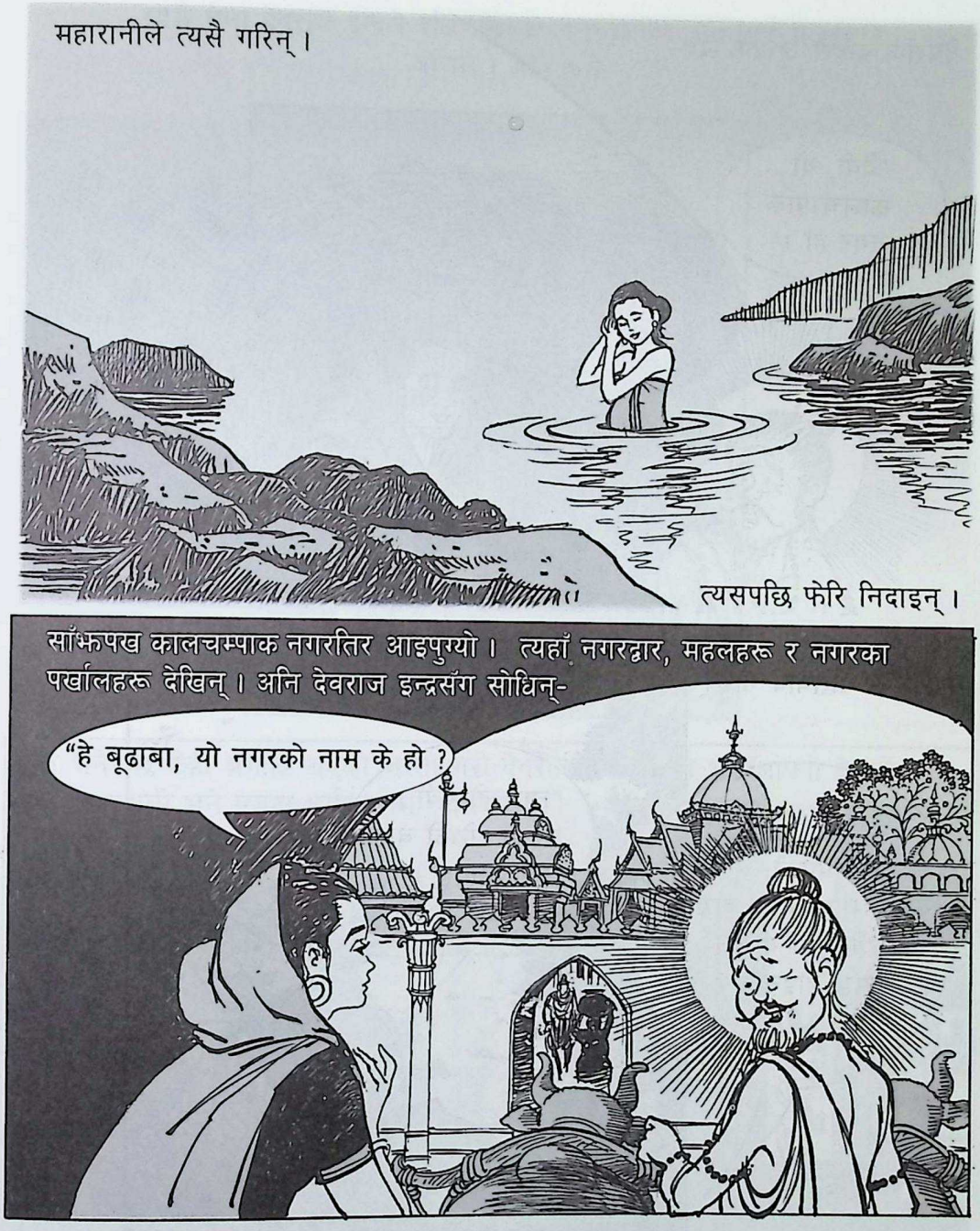




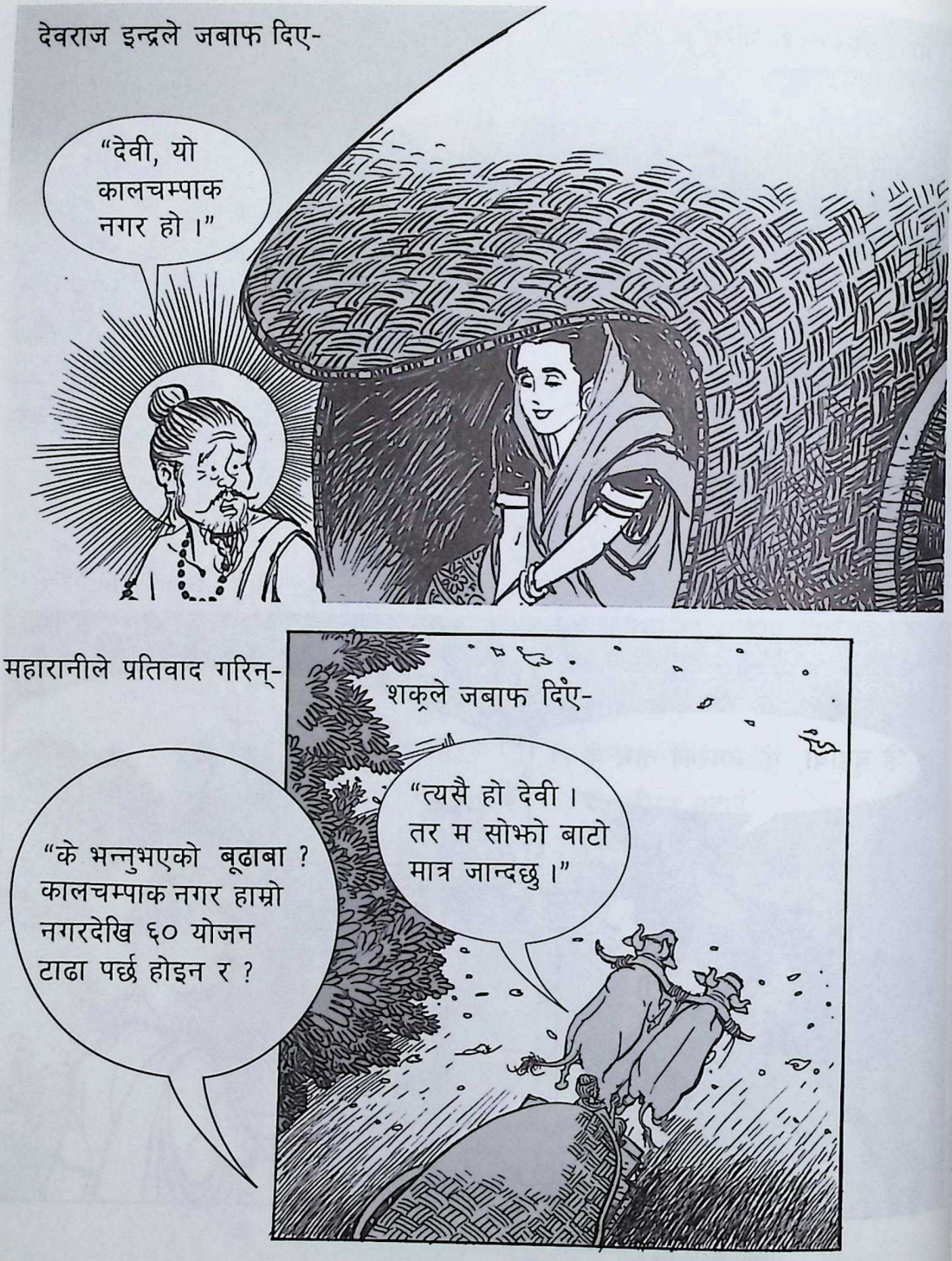
8

So Indra drove the wagon off, arriving, after a distance of approximately thirty leagues (145 kilometres), at a big river.

There he woke the Queen and told her : "My dear, do alight from the wagon to bathe in the river. Dress yourself with the set of clothes that hangs overhead, there. Then partake of the food that is in the wagon."



The Queen did what she was told to do, then went to sleep once again. Eventually, they arrived at the city of Kalachampaka in the evening. At the sight of the gates, the towers and the city's ramparts, the Queen asked in wonderment: "Venerable One, what would this city's name be?"



Indra answered : "This is the city of Kalachampaka, my dear."
The Queen retorted : "Is the Revered One joking? Kalachampaka is at least sixty leagues away from our city, isn't it so?" Indra said : "It is, indeed, dear. But I know the direct route."

त्यसै बेला देवराज इन्द्रले दक्षिणतिरको नगरद्वारनिर रानीलाई गाडाबाट ओराले । अनि भने-

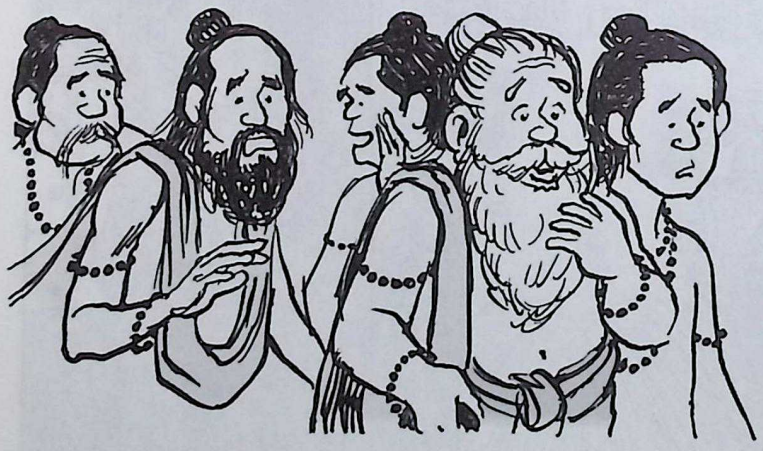
यति भनेपछि केही अगाडि गएको जस्तो गरी देवराज शक्र अलप भई आफ्नो देवलोकमा गए । महारानी भने एउटा धर्मशालामा बसिरहिन् ।

Then Sakka Devaraja told the Queen to step down from the wagon near the Southern Gate. He said: "My house is further away, but, my dear, you must enter this city."

Having said this, he appeared to move onwards, disappearing towards his abode. As for the Queen, she stayed at a rest-house.

९

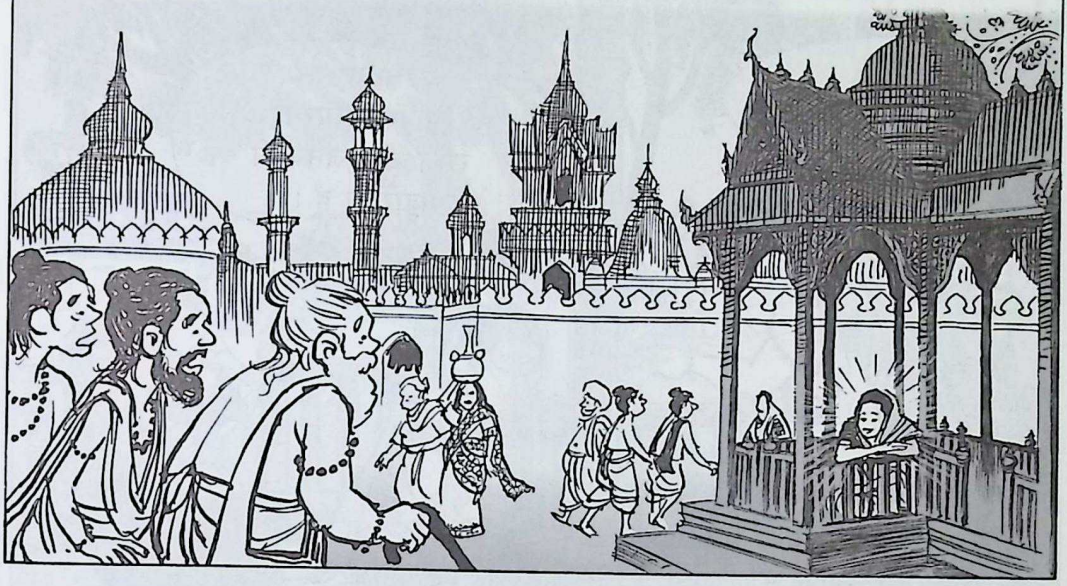
त्यसै बेला कालचम्पाक नगरमा मन्त्र जान्ने एक जना दिशापामोक्ख ब्राह्मण बस्दथे। उनी पाँचशय जनाजति आफ्ना शिष्यहरूका साथ नुहाउन गइरहेका थिए।



9

At that moment a Brahmin guru living in the city of Kalachampaka, who was a master of philosophy, accompanied by about five hundred disciples passed by, on their way to bathe.

उनले त्यो धर्मशालामा वसेकी परम सुन्दरी र फूर्तिली महारानीलाई परैवाट देखें । महारानीको गर्भमा रहेको पुण्यवान् शिशुको प्रतापले गर्दा देख्नेवित्तिकै ब्राह्मणको मनमा आफ्नी वहिनीमा जस्तो स्नेह उत्पन्न भयो ।

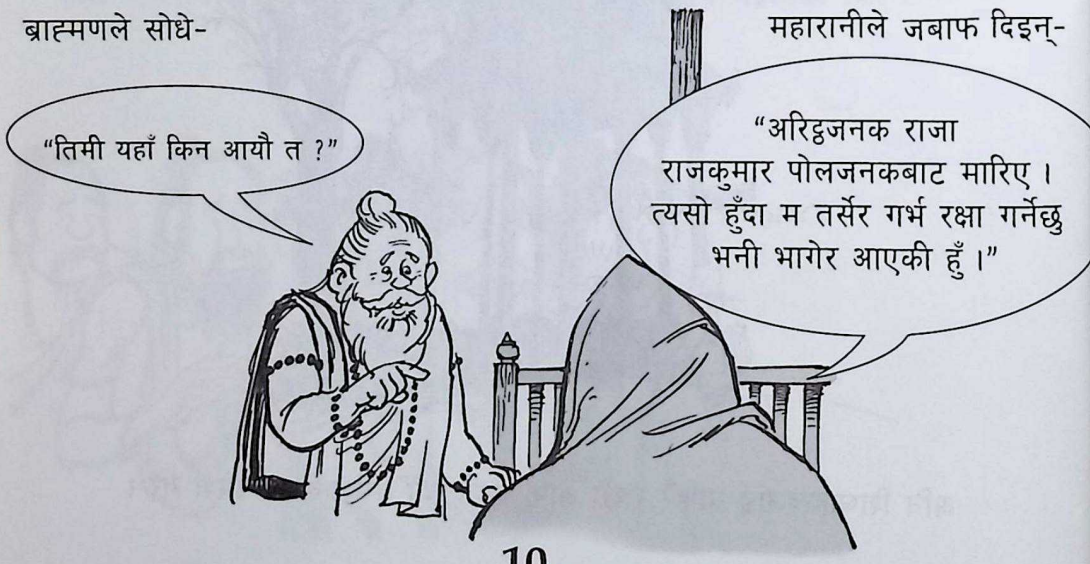


अनि शिष्यहरूलाई बाहिरै राखी आफू एक्लै त्यो धर्मशालामा प्रवेश गरे ।

The guru looked from afar and saw the Queen, a figure of exquisite grace and absolute beauty, sitting there at the rest-house. By the might of the Great Being in the royal womb, as soon as the Brahmin saw the Queen, he was enraptured by the thought that this was his younger sister.

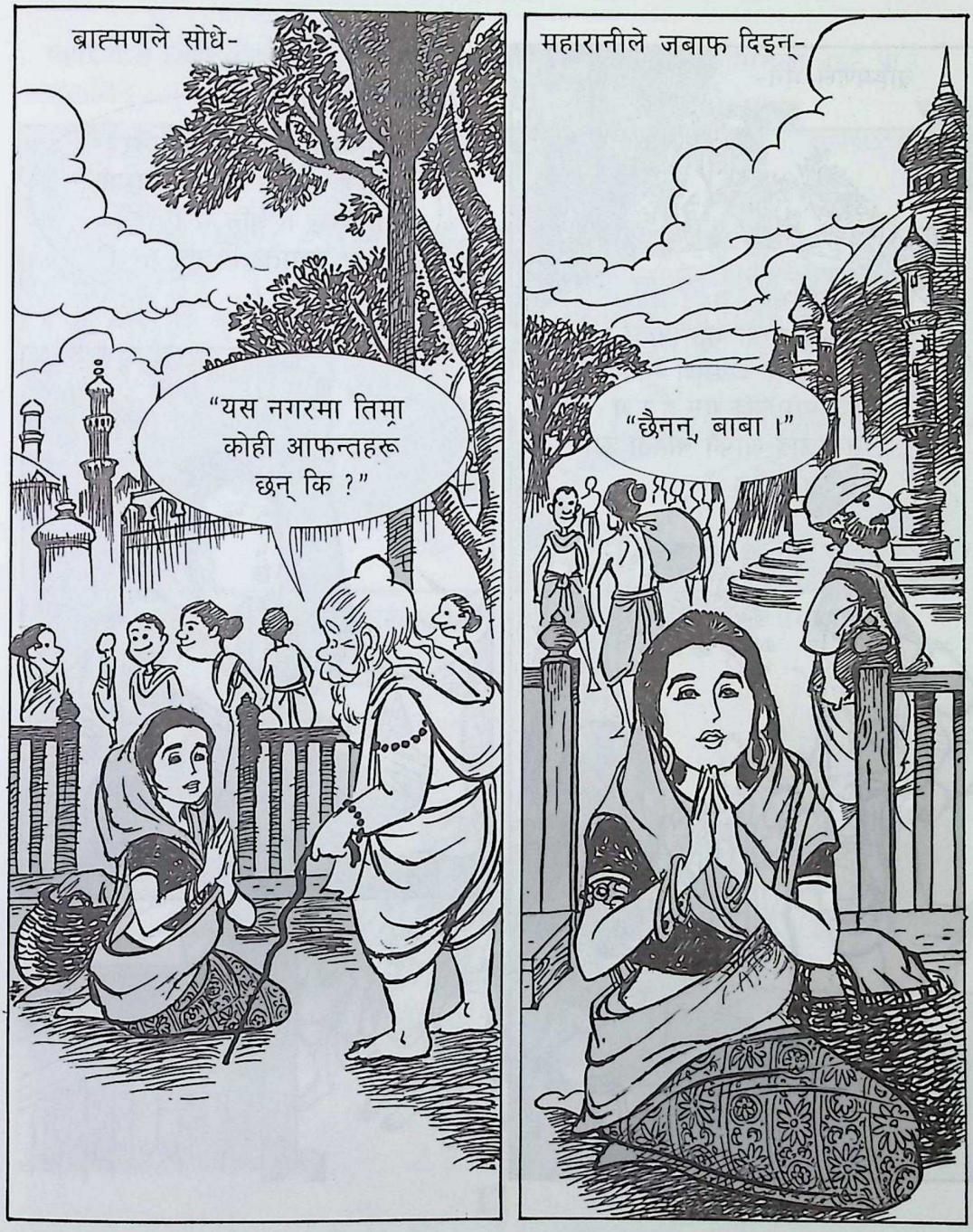
He ordered his disciples to stay outside and entered the rest-house alone.

१०

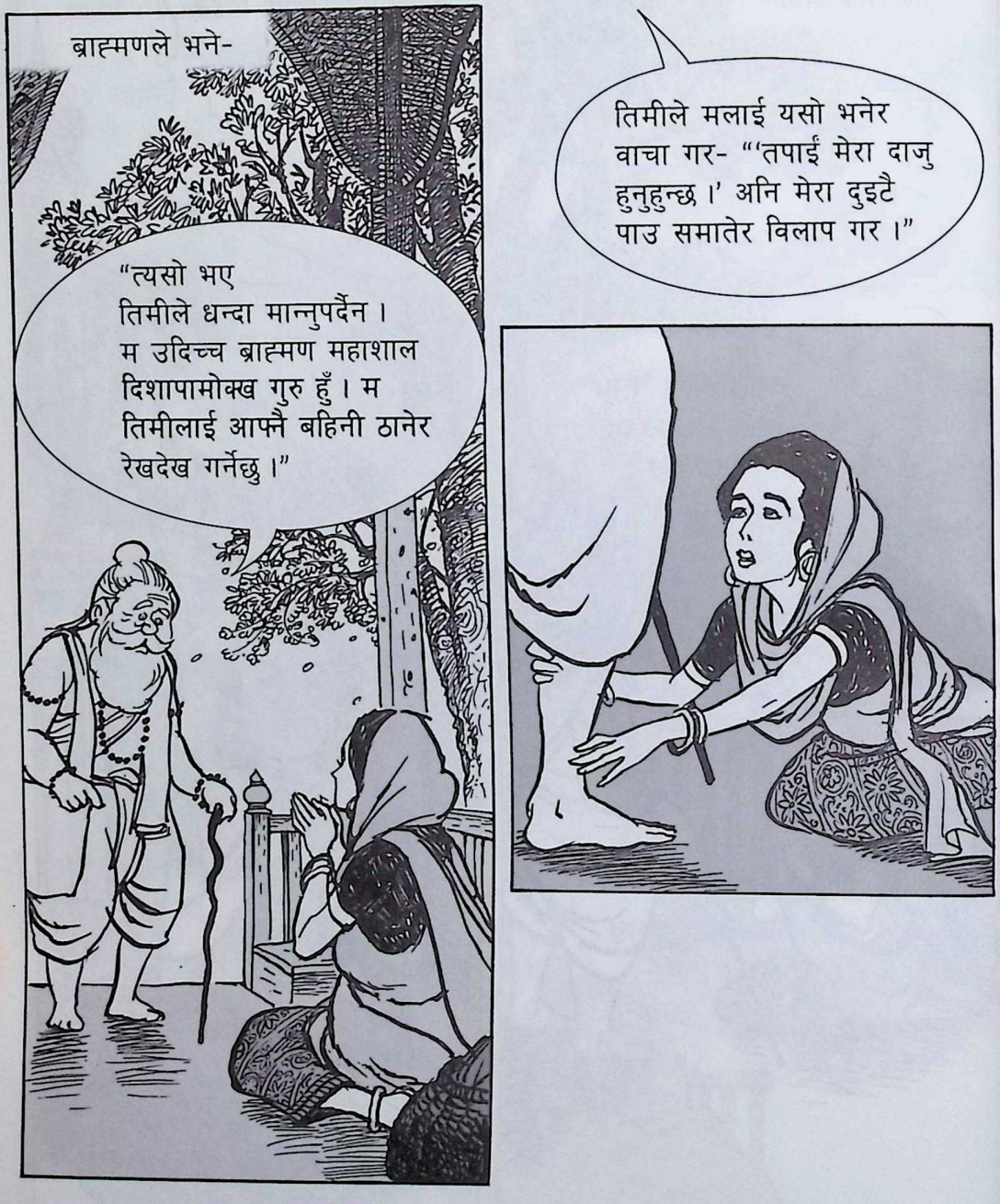


10

The Brahmin asked : "Sister, what township do you hail from?" The Queen answered :
"Respected one, I am King Aritthajanaka's queen, from the city of Mithila."
The Brahmin asked : "For what purpose are you here?" The Queen answered :
"When King Aritthajanaka was killed by Prince Polajanaka, I saw danger, so I fled to save my yet unborn seed."



The Brahmin asked : "In this city, do you have any relative?"
The Queen answered : "None, Sir."

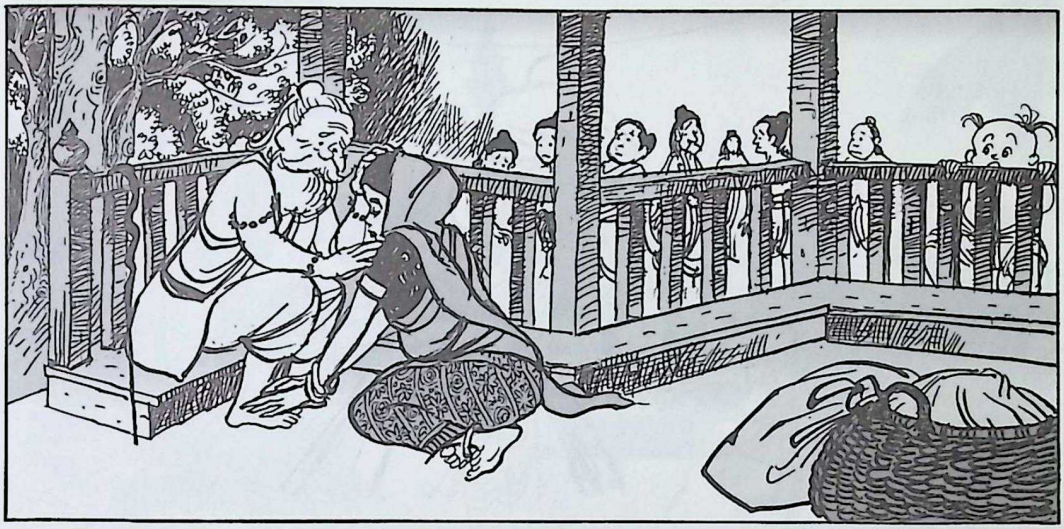


The Brahmin said : "In that case, don't you worry. I am Udicchabrahmana Mahasala, a guru leading the way to scores of disciples. I am installing you in the position of my rightful sister. I'll safeguard you and take good care of you.

Pray, repeat after me these words : 'You are my elder brother.' Then, touch both my feet with your hands and begin to moan and wail."

११

महारानीले सोही अनुसार चर्को स्वरले विलाप गर्दै भुइँमा बसी ब्राह्मणका दुइटै पाउ समातिन् । दुवै जना विलाप गर्न थाले ।



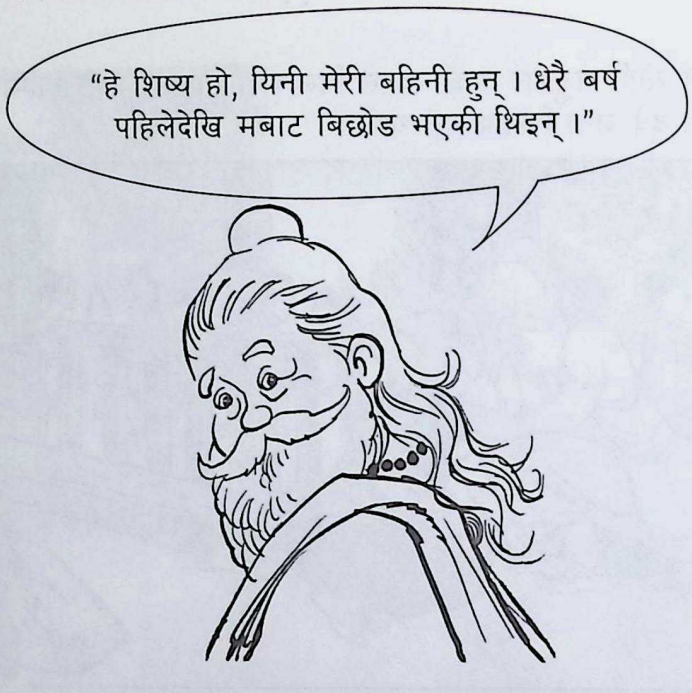
त्यस बेला अन्तेवासिक (शिष्य) हरू ब्राह्मण रोएको अबाज सुनी दगुर्दै धर्मशालातर्फ गए । अनि सोधे-

11

The Queen acknowledged his request; she cried loudly, threw herself down and held both the Brahmin's feet. The two moaned and wailed.

When the disciples heard the moaning sounds of the Brahmin, they rushed into the rest-house, asking: "Master, what happened to you?"

ब्राह्मणले जवाफ दिए-



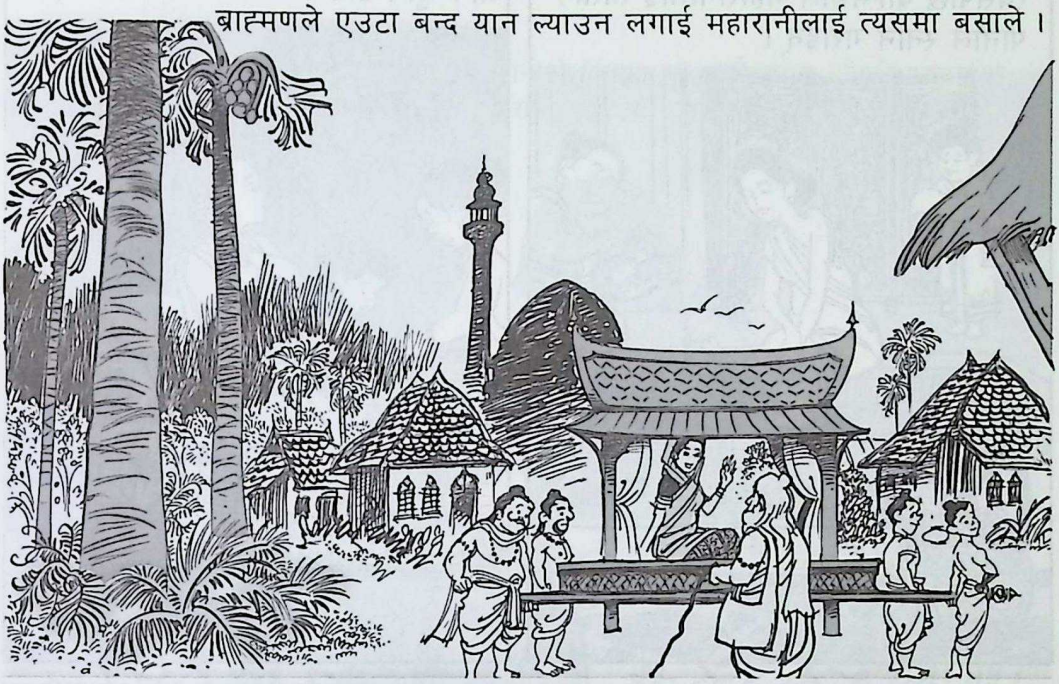
शिष्यहरूले सम्झाए-

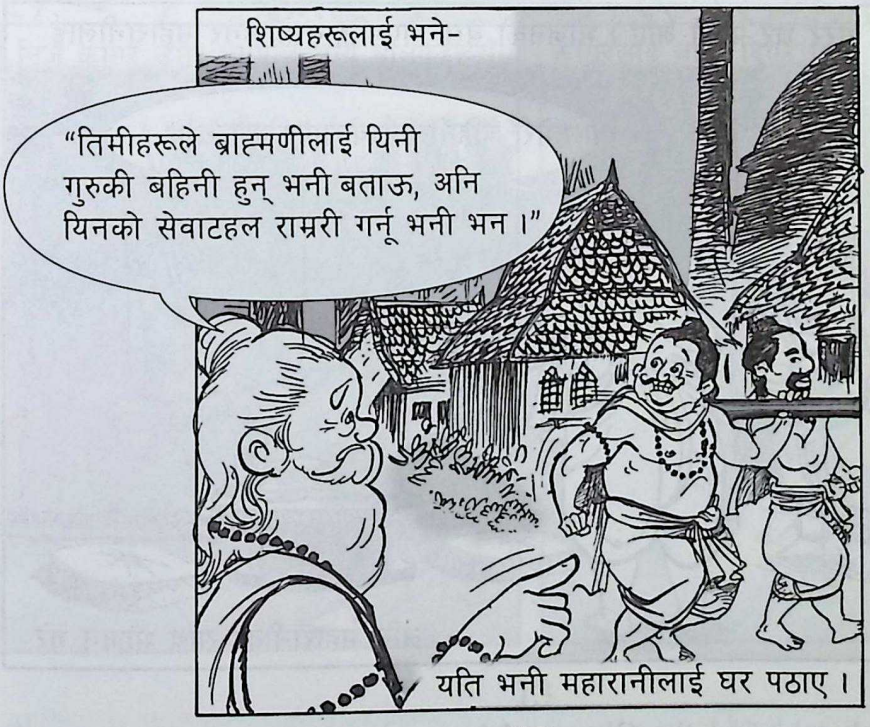
The Brahmin said : "My dear disciples, this woman is my long lost younger sister."

The disciples said : "Now that you have found each other, you don't have to worry anymore."

१२

ब्राह्मणले एउटा बन्द यान ल्याउन लगाई महारानीलाई त्यसमा बसाले ।

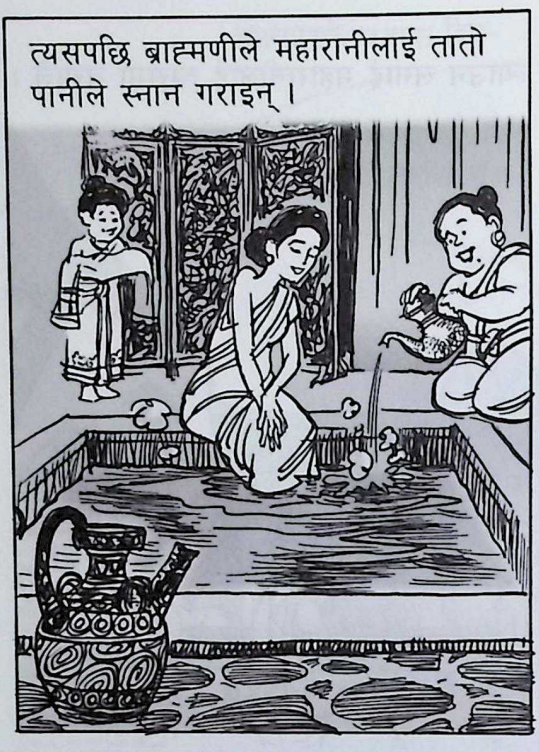




12

The Brahmin ordered them to bring a covered vehicle and have the Queen sit in it.

He told his disciples : "You go and tell the Brahmani that this woman is my younger sister. And tell the Brahmani to take all the best care of her." Having said that, he sent the Queen on her way home.



There the Brahmani had the Queen take a good hot bath and prepared a bed for her to sleep in.

When the Brahmin came back home from his bath, he gave an order to invite the Queen for a meal, using these words: "Go and invite our sister to come." And he ate with her.

१३

ब्राह्मणले आफ्नो निवासस्थानमै राखी महारानीको हेरचाह गरे । धेरै समय नबित्दै महारानीले एउटा सुवर्ण वर्ण भएका पुत्र जन्माइन् । महारानीले आफ्नो पुत्रलाई उनका बाजेकै नामबाट महाजनककुमार भन्ने नाम राखिन् ।

निज कुमार उमेर भएपछि अन्य बालकहरूसँग खेल्न गए ।

कुमारलाई बाधा दिएर कष्ट दिएमा कुमारले पनि त्यस्ता बालकहरूलाई बेसरी कसेर समातेर कुट्थे ।

13

The Brahmin looked after her in his own house. Not long thereafter, the Queen gave birth to a son with a resplendent golden complexion. The Queen gave him the name of Mahajanakakumara after his royal grandfather.

As a child, the prince played with other children.

Any child who would disturb or annoy him, the prince would grab him firmly and beat him soundly.

कुमार निकै बलिष्ठ हुनाले र शुद्ध क्षत्रिय जातमा जन्मेका हुनाले औधी घमण्डी थिए । ती बालकहरूलाई चोटपटक पनि पारिदिन्थे र तर्साउँथे पनि । अनि डाँको छाडेर रुवाउँथे ।

'कसले कुट्यो ?' भनि सोधिंदा बालकहरू जबाफ दिन्थे-

कुमारले बिचार गरे-

He was physically quite strong and of a rather strict disposition resulting from a subconscious inborn pride of being of pure royal blood. The children were both hurt and scared, so they cried loudly.

When asked : "Who beat you?" they would answer : "The widow's offspring." The prince thought : "The children always say that we are the widow's offspring. Well, it doesn't matter; we'll just go and ask our mother."

१४

भोलिपल्ट पनि कुमारले बालकहरूलाई कुटे ।
जब तिनीहरूले भने-

14

So one day, the young prince asked his mother : "Respected Mother, who would my father be?" The Queen withheld the truth : "The Brahmin is your father."

The next day, the prince beat the children again and when they again said : "The widow's offspring beat us", he said : "Is the Brahmin not my father?"

बालकहरू बोले-

अनि कुमारले विचार गरे-

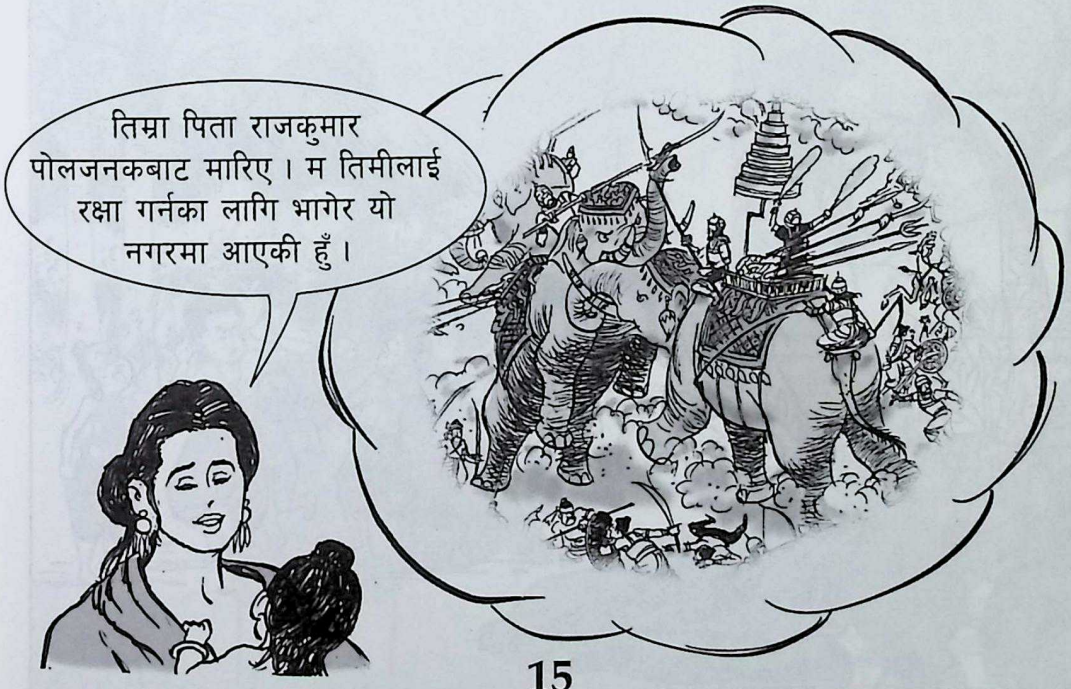
"यी केटाहरू 'ब्राह्मण तिम्रो को पर्छ र !"
भन्छन् । माताले मलाई यसको यथार्थ कुरा बताइनन् ।
होस्, उनले बताइनन् भने उनैको खुसीको कुरो हो ।
म उनलाई सत्य कुरा बताउन बाध्य गर्ने नै छु ।"

The children retorted with a question : "What sort of relative of yours is the Brahmin?" The prince opined : "These children say : 'What sort of relative of yours is the Brahmin?' Our mother surely does not tell the truth to us. She does not open her heart to us. Nevertheless, we'll go and press her for the real fact."

१५

अनि कुमारले दूध खाँदा आमाको दुदको मुण्टो दाँतले च्यापेर सोधे-

रानीले पुत्रलाई फकाउन सकिनन्, अनि बताइन्-



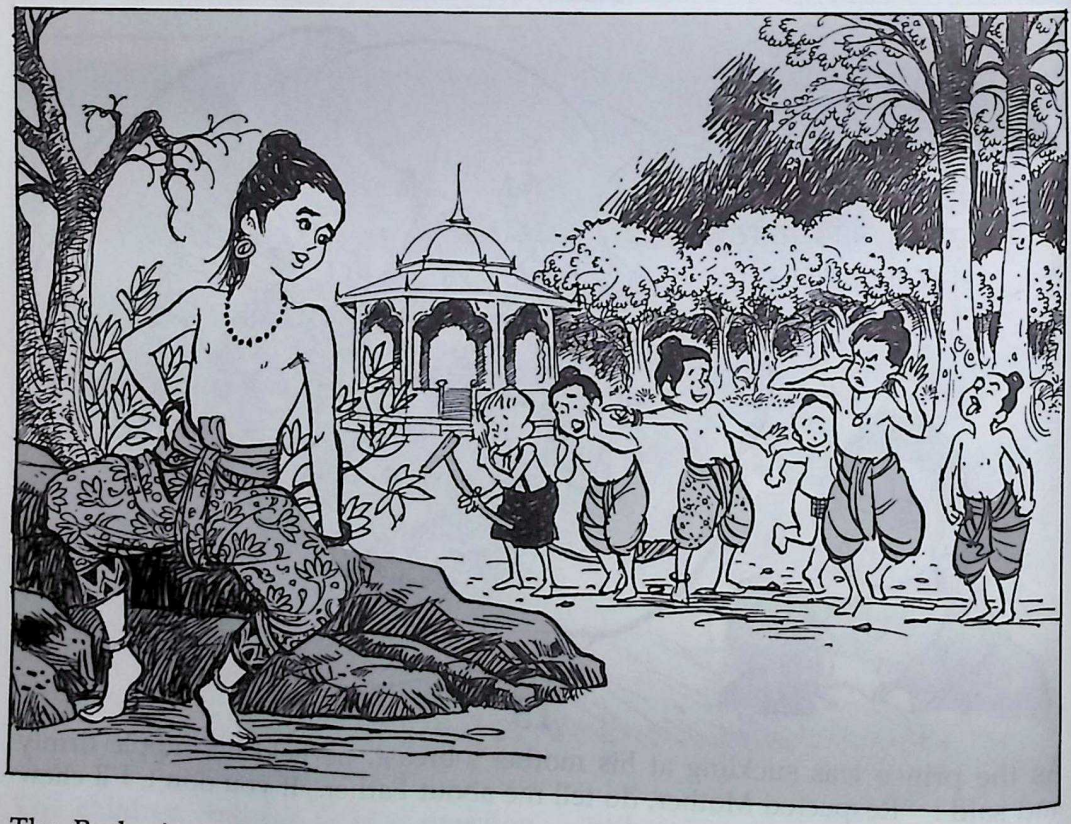
15

As the prince was suckling at his mother's breast, he held her nipple firmly and said : "Respected Mother, do tell me about Father. If you don't, I'll chew off your nipple."

The Queen could not deceive her son anymore, so she said : "You are the son of King Aritthamahajanaka of Mithila.

Your father was slain by Prince Polajanaka. To safeguard you, Mother came to this city.

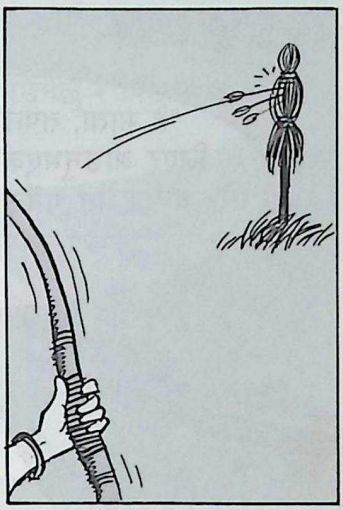
त्यस बेलादेखि कसैले उनलाई विधवाको छोरो भने पनि कुमार रिसाउन छाडे ।



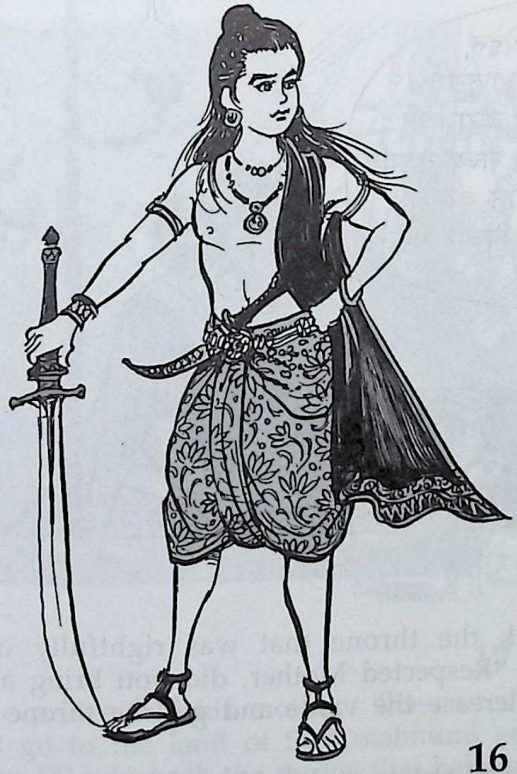
The Brahmin took me in and looked after me as his younger sister." From that moment on, even when anybody would call him 'the widow's offspring', the prince would not get angry anymore.

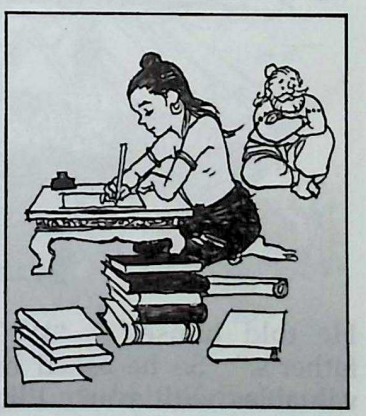
१६

कुमारले १६ वर्ष उमेरभित्रै त्रिवेद र सबै प्रकारका शिल्पशास्त्रहरू सिके ।



१६ वर्ष उमेर पुग्दा उनी निकै सुन्दर र फुर्तिला जीउका भए ।



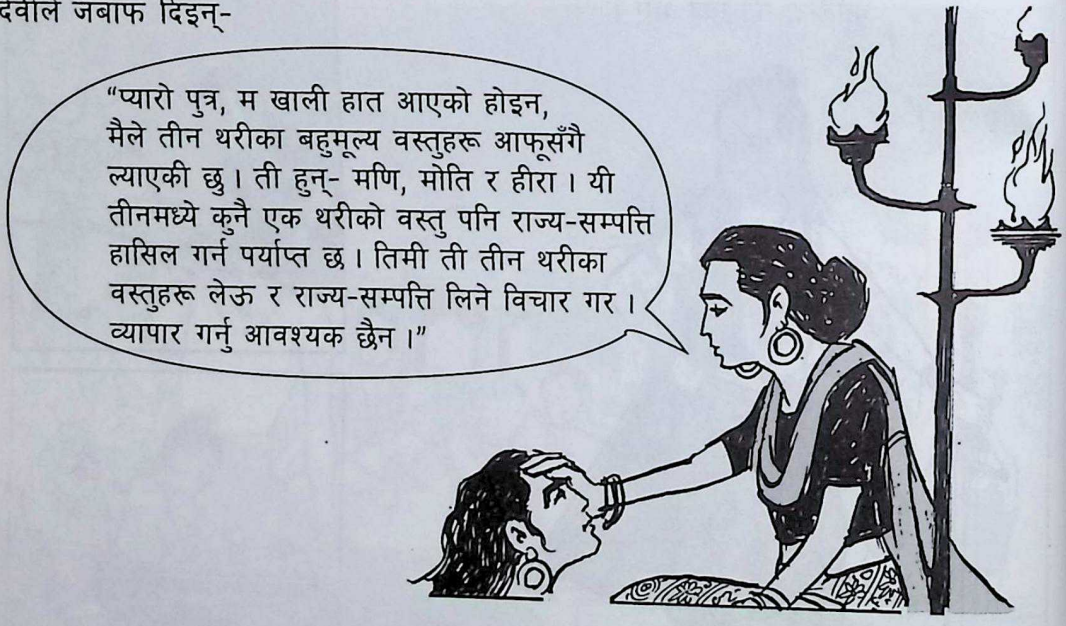


16

The prince learnt the Three Vedas and all the sciences within his sixteenth year. At the age of sixteen, he was a handsome figure to behold.

उनले विचार गरे- "म आफ्ना पिताको राज्यसम्पत्ति हासिल गर्नेछु ।"
अनि आफ्नी आमासँग सोधे-

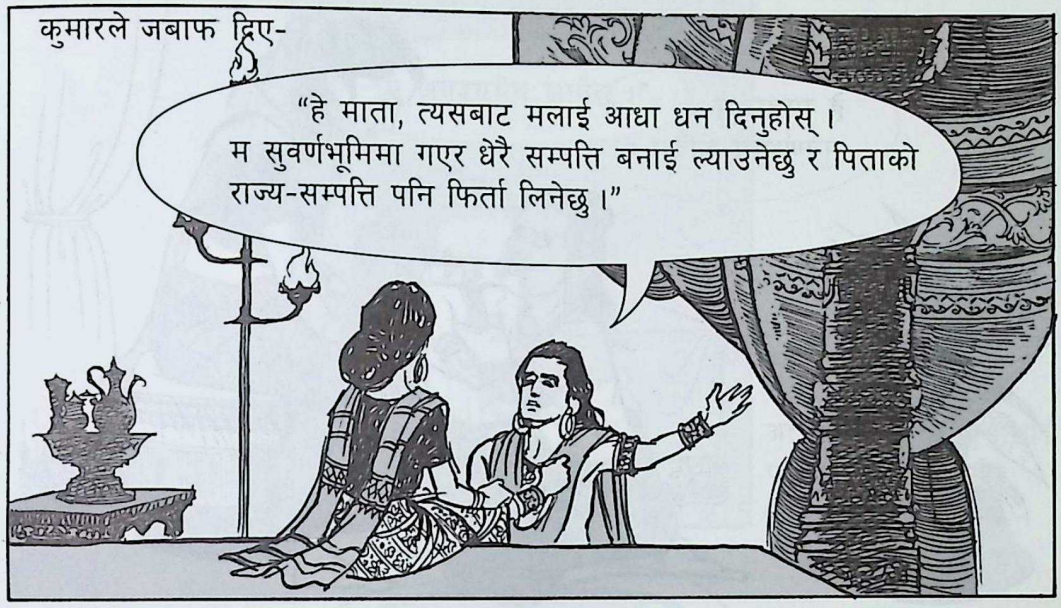
देवीले जबाफ दिइन्-



He told himself: "We'll get back the throne that was rightfully our father's." So he asked his mother: "Respected Mother, did you bring any valuables with you? I'll trade to increase the value and get the throne of my father back."

The Queen answered: "Dear son, I did not come here empty handed. We have three kinds of valuables. We have rubies, pearls and diamonds. Any one of these kinds would be enough to get back the throne. My son, take all these and regain the throne. Don't try to trade."

१७



यति भनी आमाबाट आधा धन लिएर त्यसबाट जिन्सी सामानहरू किनी सुवर्णभूमि जाने यात्रीहरूसँगै जहाजमा लादे ।

17

The prince told his mother : "Respected Mother, give me half of the assets. I'll go to the land of Suvarnabhumi and bring back an enormous wealth, then I'll win back the throne that belonged to my father."

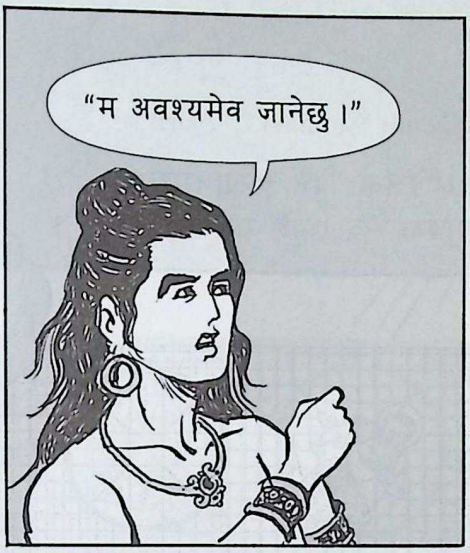
Having told her that, he asked his mother for half of the treasure. He used it to purchase goods to be loaded aboard a ship on which he would sail, along with other merchants, for Suvarnabhumi.

अनि फर्केर आई आमासँग यस्तो भनेर बिदा मागे-

Then he went back to take leave of his mother. He said: "Respected Mother, I am going to the land of Suvarnabhumi."

The Queen warned him: "An ocean trip is not worth it. The benefit is scarce, the perils manifold. Don't you go. You already have enough wealth to be able to regain the throne."

कुमारले भने-



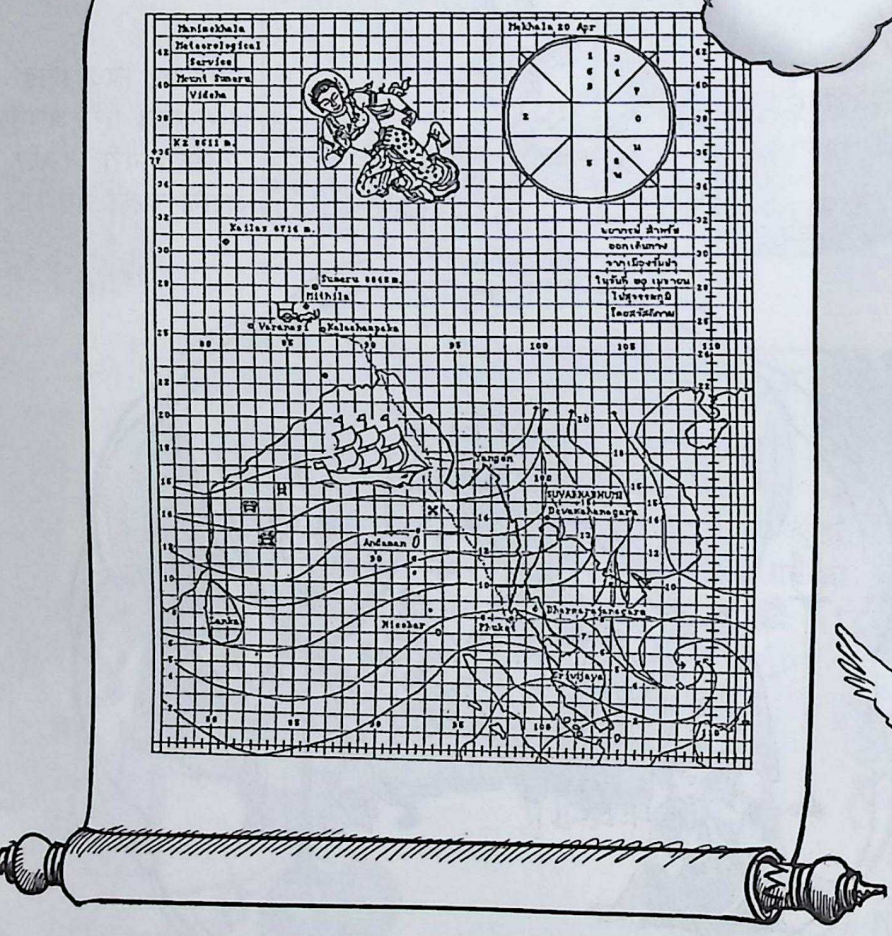
आमाबाट बिदा लिई
अभिवादन गरी आमालाई
प्रदक्षिणा गरी निस्केर
जहाज चढ्न गए ।

त्यसै दिन पोलजनक राजाको शरीरमा रोग चढेकोले थला परेर
उनी उठ्नै नसक्ने भए ।

The prince told the Queen: "I have decided to go." Thereupon he took leave of his mother by making a dexterambulation and went along to embark. On that very day, there happened an illness in the body of King Polajanaka. He retired and could not get up again anymore.

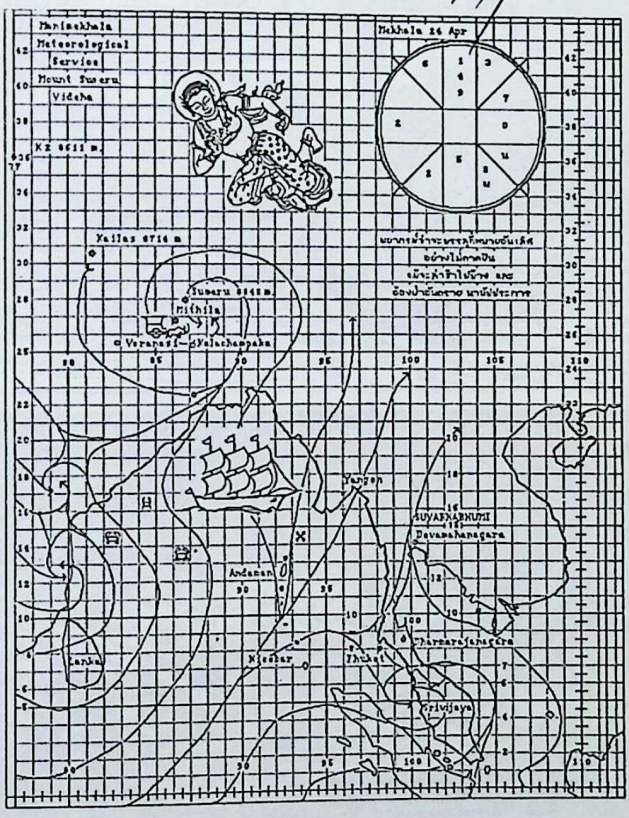
Mani Mekhala 20 April

२० अप्रिलक दिन चम्पानगरबाट
सफलतापूर्वक सुवर्णभूमि गमनको साइत ।



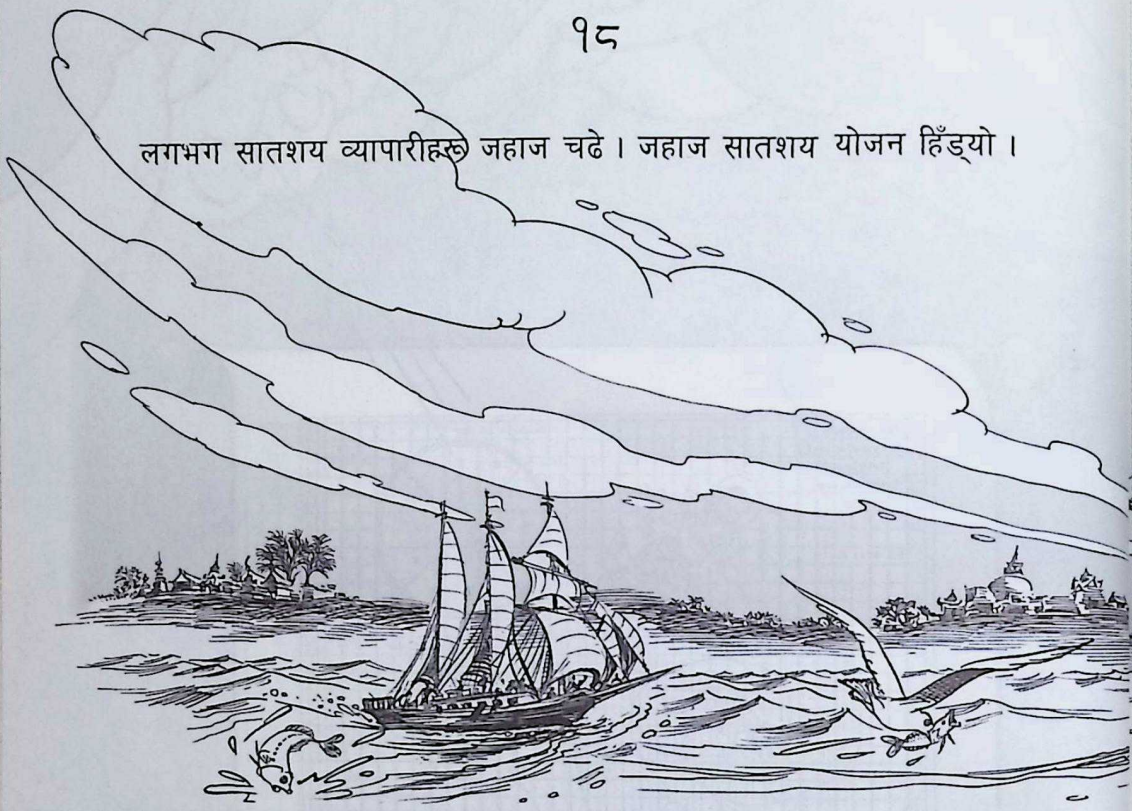
Mani Mekhala 24 April

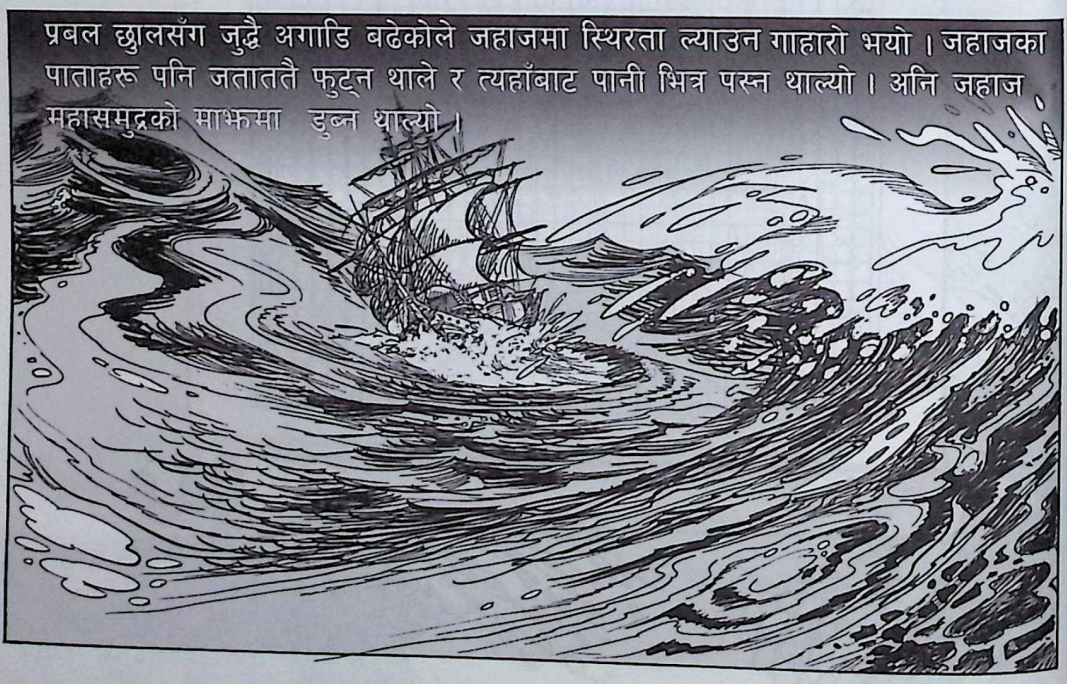
अप्रत्याशित रूपले ढिलो भए पनि र अनेक प्रकारका
खतराको सामना गर्नु परे पनि उत्तम गन्तव्यमा पुग्न साइत ।



१८

लगभग सातशय व्यापारीहरू जहाज चढे । जहाज सातशय योजन हिँड्यो ।



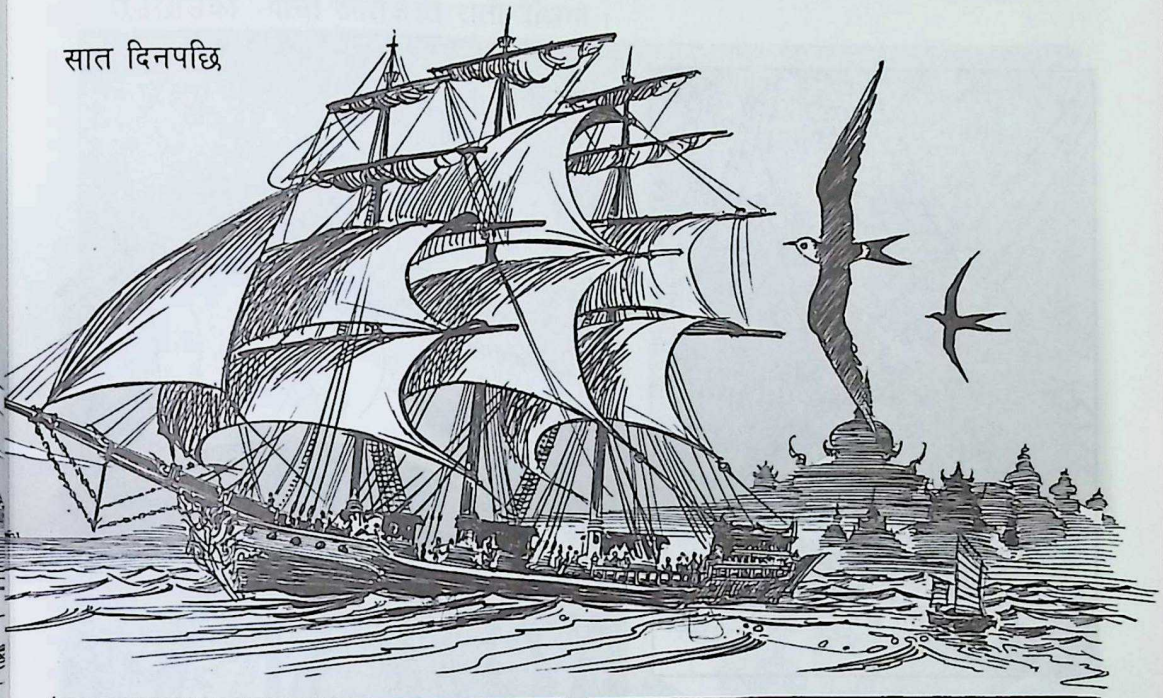


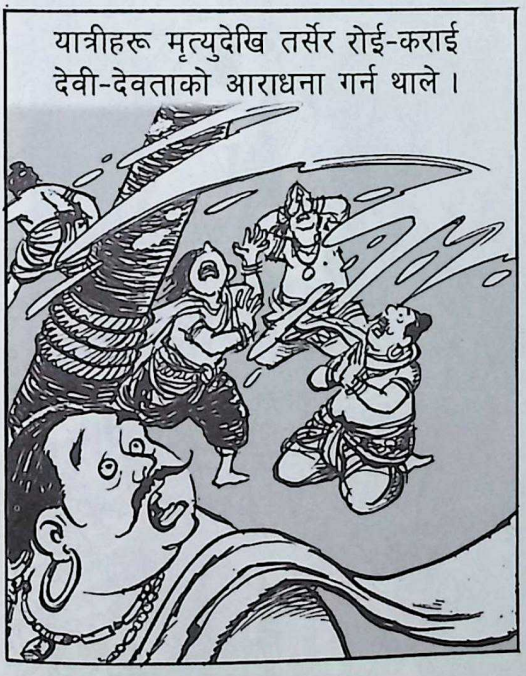
18

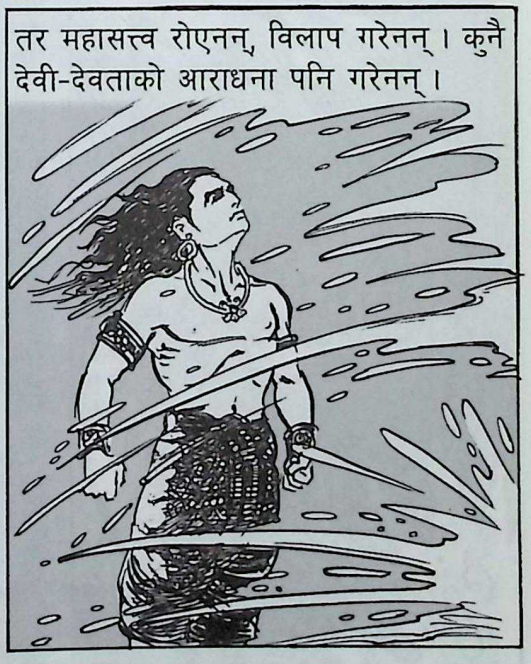
About seven hundred merchants boarded the ship. The ship sailed seven hundred leagues in seven days.

The ship rode the crest of a terrible wave; it could not maintain its balance; the planks gave way under the might of the waves; water rushed in at many places; the ship foundered in the middle of the ocean.

सात दिनपछि



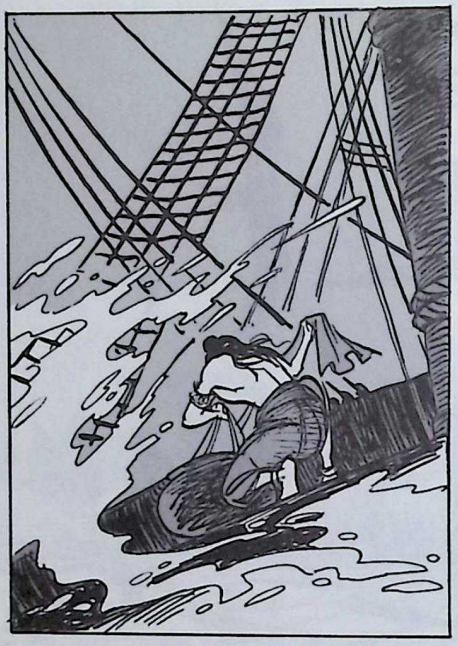


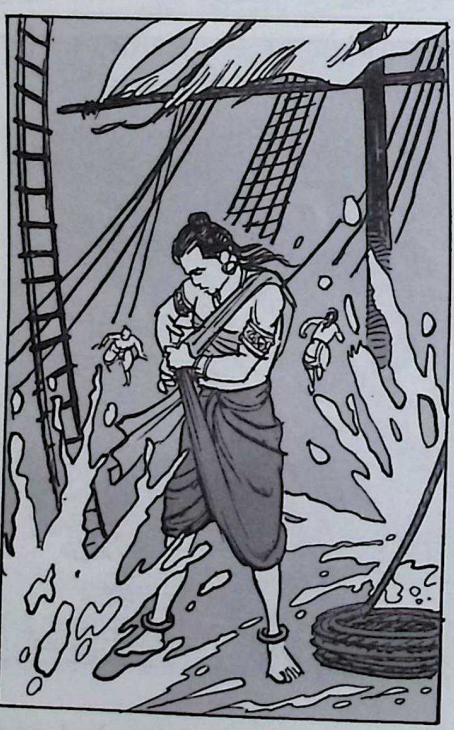


All the passengers feared death; they cried and wailed, and invoked and exhorted the gods for help.

But the Great Being did not cry nor wail, did not invoke nor exhort the gods for help.

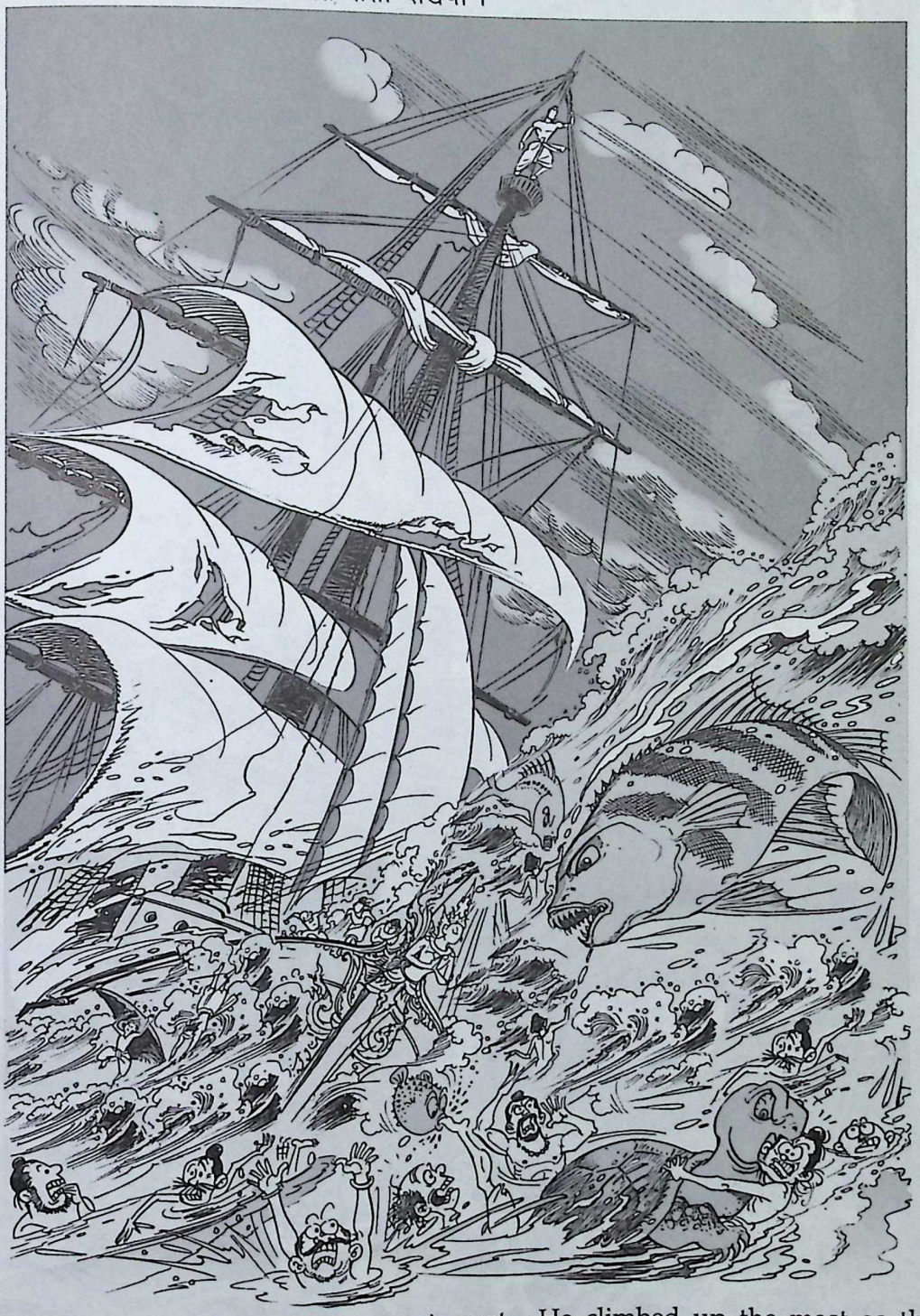
जहाज डुब्न लागेको उनलाई थाहा भयो । अनि घिउ र मिस्री मिसाएर पेटभरि खाइसकेपछि दुई टुक्रा सफा कपडा तेलमा डुबाई राम्ररी भिजाई कसेर लगाए ।





The prince knew that the ship would sink, so he mixed sugar with butter and had his fill of this mixture. Then he soaked two pieces of plain cloth in oil and wound them tightly around his body.

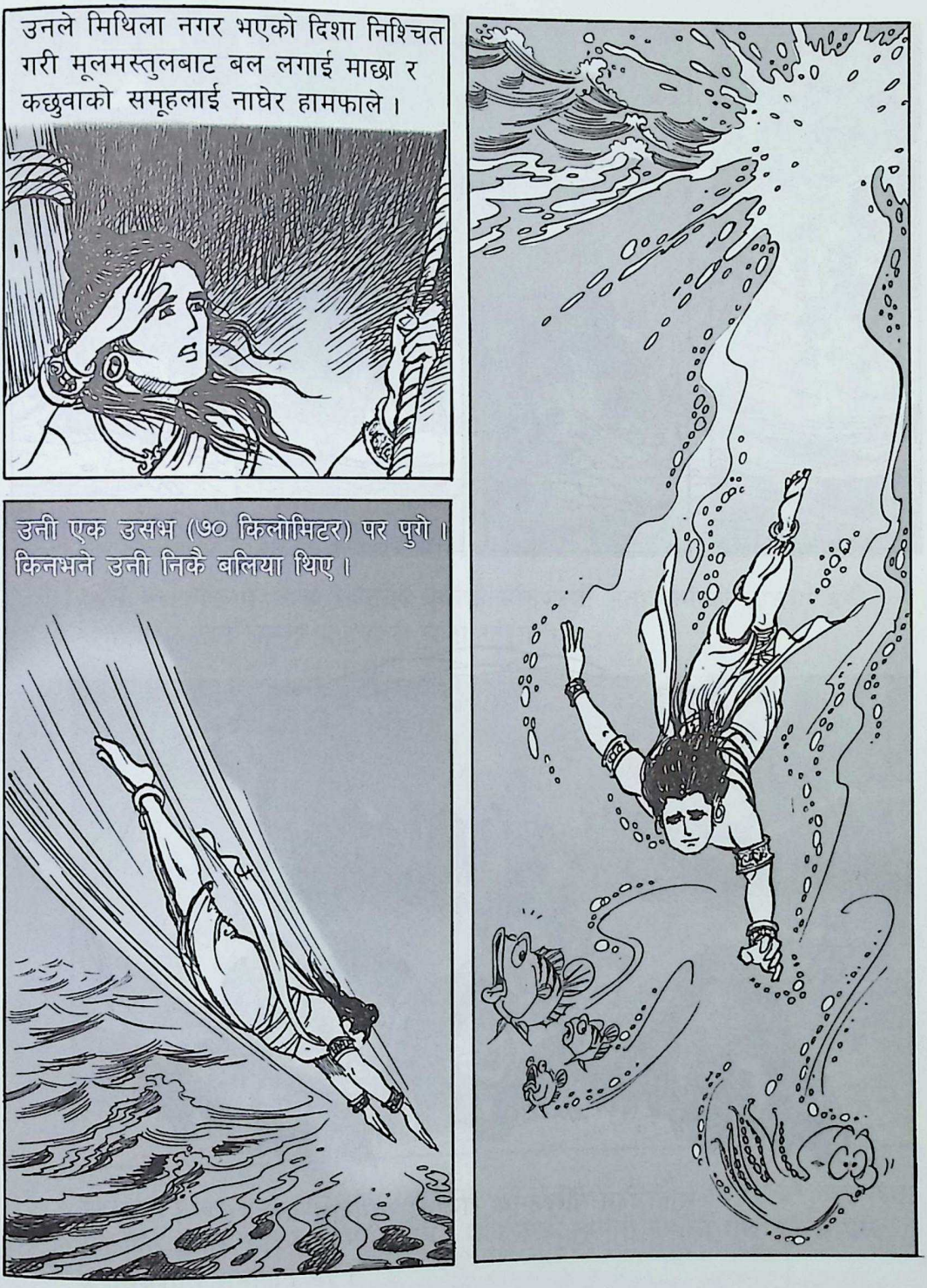
उनले जहाजको मस्तुललाई कसेर समाते । जहाज डुब्न लाग्दा उनी मूलमस्तुलको टुप्पामा चढे भने अरू मानिसहरू समुद्री माछा र कछुवाहरूका आहारा बन्न पुगे । छेउछाउको पानी रगतजस्तै रातो देखियो ।



He stood up, holding onto the mainmast. He climbed up the mast as the ship was sinking.

The others became food for fish and turtles; the water all around took the colour of blood.

The Great Being stood up on the top of the mast.



He aimed in the direction of Mithila and jumped forwards off the mast, exerting his great strength to clear a school of fish and turtles, to a distance of one usabha (70 metres).

सोही दिन पोलजनक राजाको स्वर्गवास भयो ।

On that same day, King Polajanaka died.

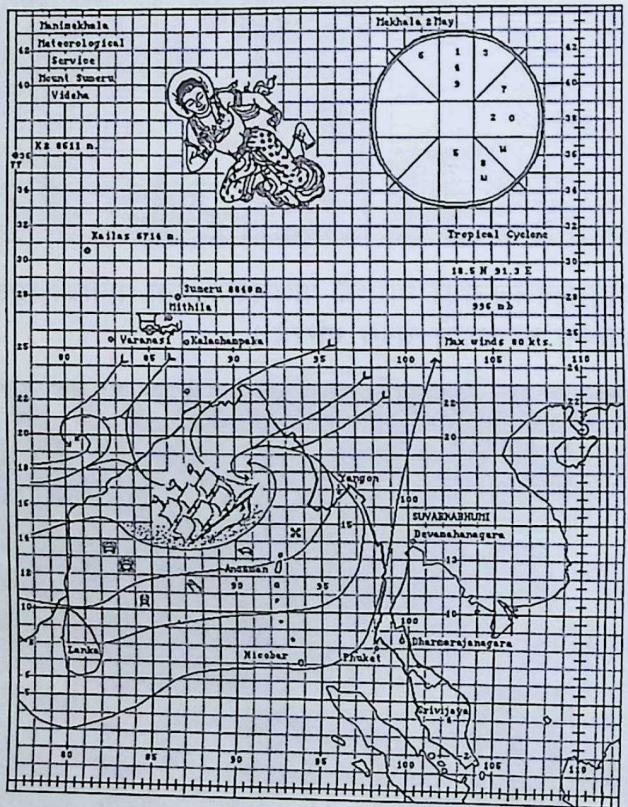
त्यस बेलादेखि महासत्त्वले केराको थामझैं मणिजस्तो सेतो पानीको छालमा बग्दै महासमुद्र तर्न आफ्ना बाहुबलले चेष्टा गरिरहे ।

महासत्त्वले महासमुद्र तर्न सात दिनसम्म एकै दिनजस्तै पौड्दै रहे । (उनले त्यस बेला त्यो दिन उपोसथ दिन हो भनी सोचे । अनि त्यही नुनिलो पानीले मुख कुल्ला गरी उपोसथशील समादान गरे ।

From that moment on, the Great Being was like a golden banana tree trunk in the waves which had the colour of ruby, swimming in the ocean by the might of his shoulders.
He swam for seven days, but it seemed only one day.

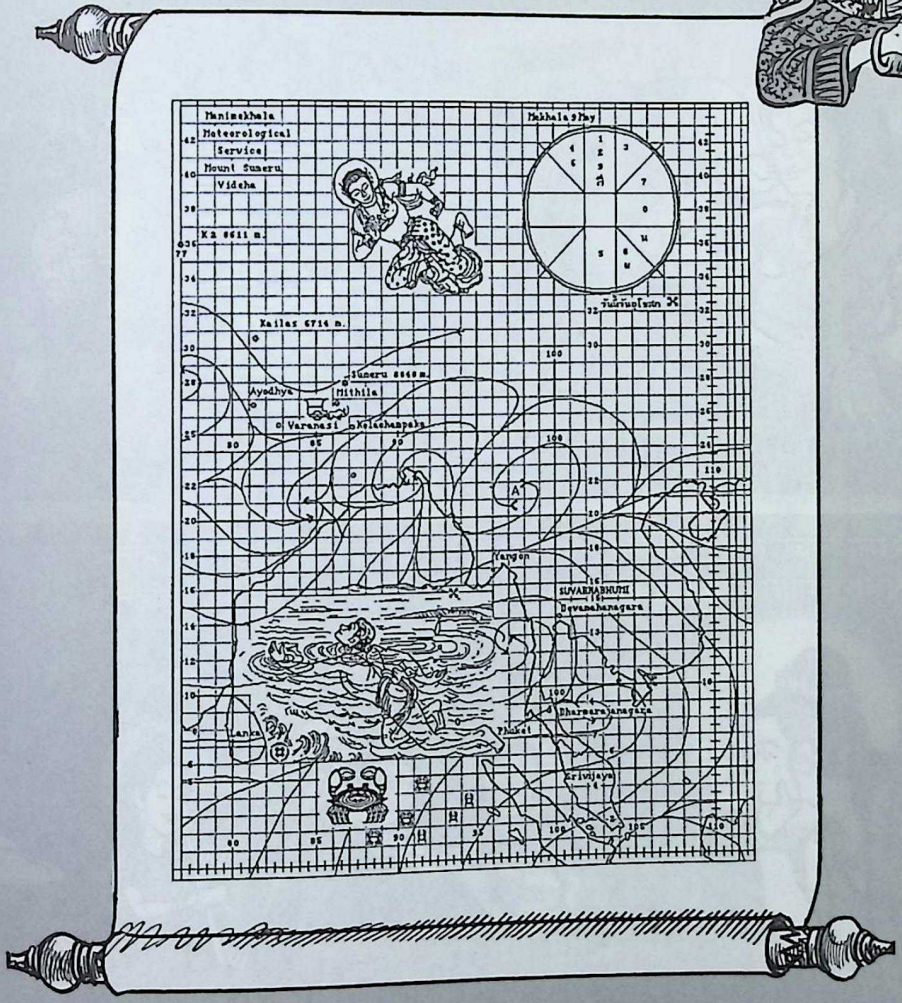
Mani Mekhala 2 May

Tropical Cyclone



Mani Mekhala 9 May

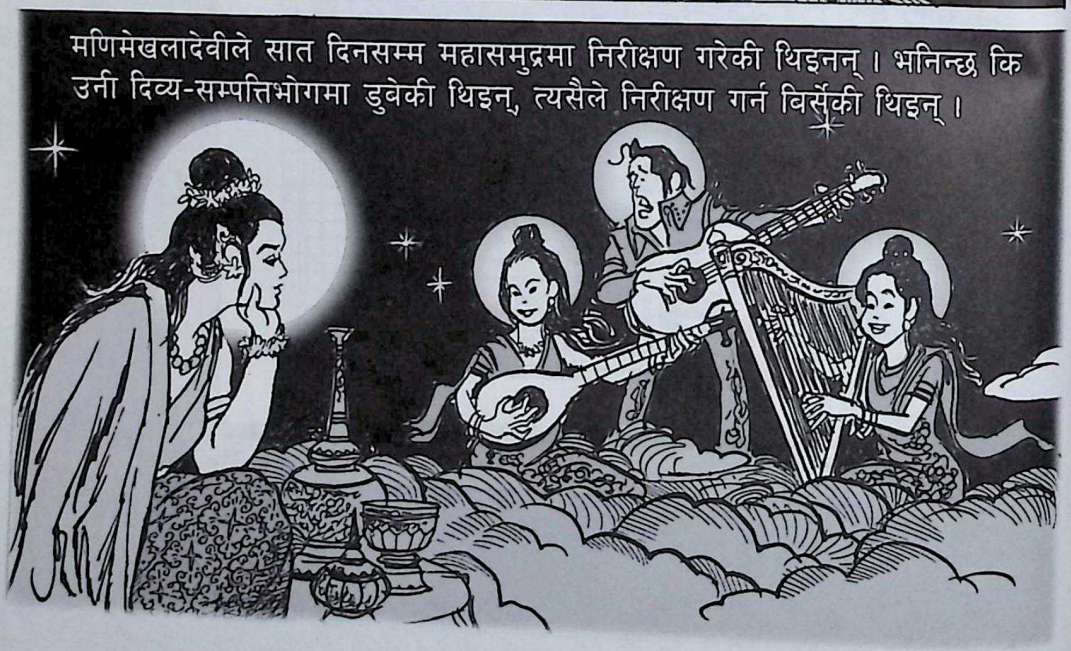
आज उपोसथ दिन हो ।



१९

त्यस बेला चतुर्लोकपाल देवताहरूले मणिमेखला नामक देवीलाई माता आदिको सेवा गर्ने जस्ता असल गुणवान् हुनाले महासमुद्रमा मर्न अयोग्य मानिसहरूलाई हेरविचार गरी रक्षा गर्ने काममा लगाएका थिए ।

मणिमेखलादेवीले सात दिनसम्म महासमुद्रमा निरीक्षण गरेकी थिइनन् । भनिन्छ कि उनी दिव्य-सम्पत्तिभोगमा डुबेकी थिइन्, त्यसैले निरीक्षण गर्न बिर्सेकी थिइन् ।



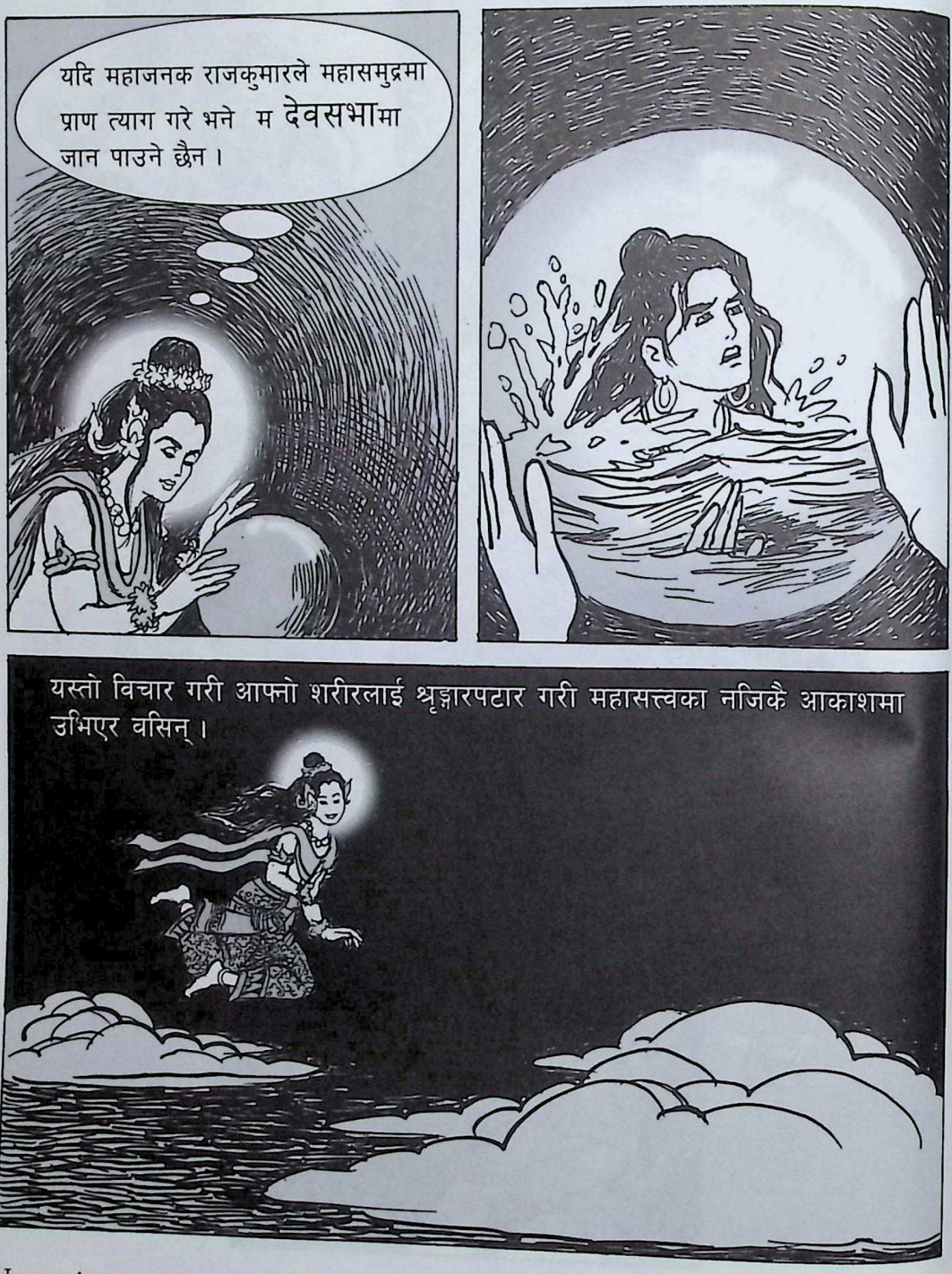
19

At that time, the Four World Watchers had entrusted a goddess named Mani Mekhala to look after all virtuous creatures who did good deeds, such as taking good care of their mother, and who should not die at sea.

Mani Mekhala had not inspected the seas for seven days. It was said that she was absorbed with celestial joys, so she forgot her inspection duties.

Other academics say that the goddess went to the Celestials' Society. Anyway, she recalled : "Today is the seventh day that I have not inspected the high seas. I wonder what the situation is."

देवीले निरीक्षण गरी हेर्दा महासत्त्वलाई देखेर विचार गरिन्-

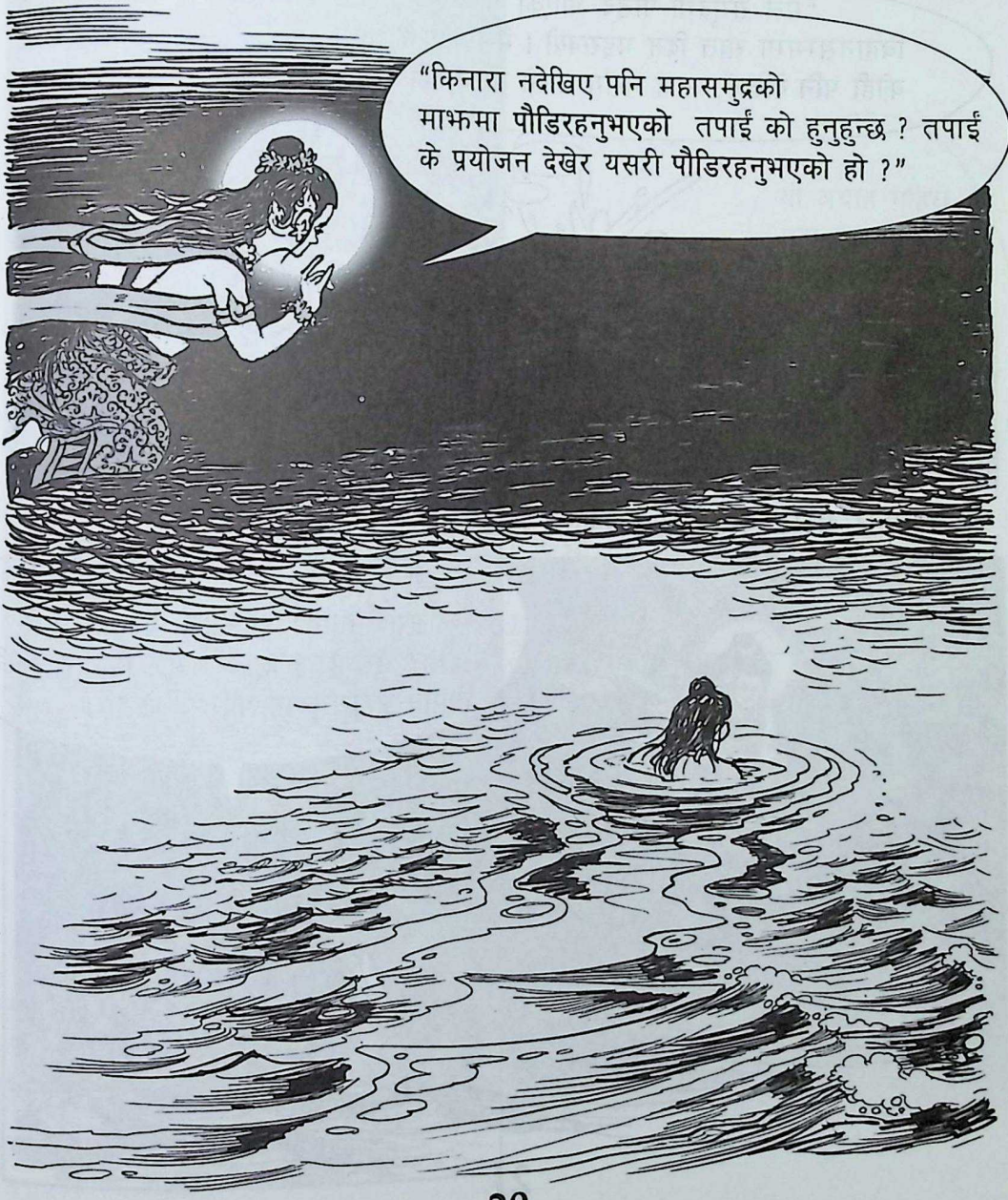


Upon inspection, she saw the Great Being and she thought: "Should young Prince Mahajanaka perish in the ocean, I'll never be allowed in the Celestials' Society anymore."

Having so pondered, she adorned herself and went to hover not far from the Great Being.

२०

महासत्त्वलाई परीक्षा गर्न प्रथम गाथा भनिन्-



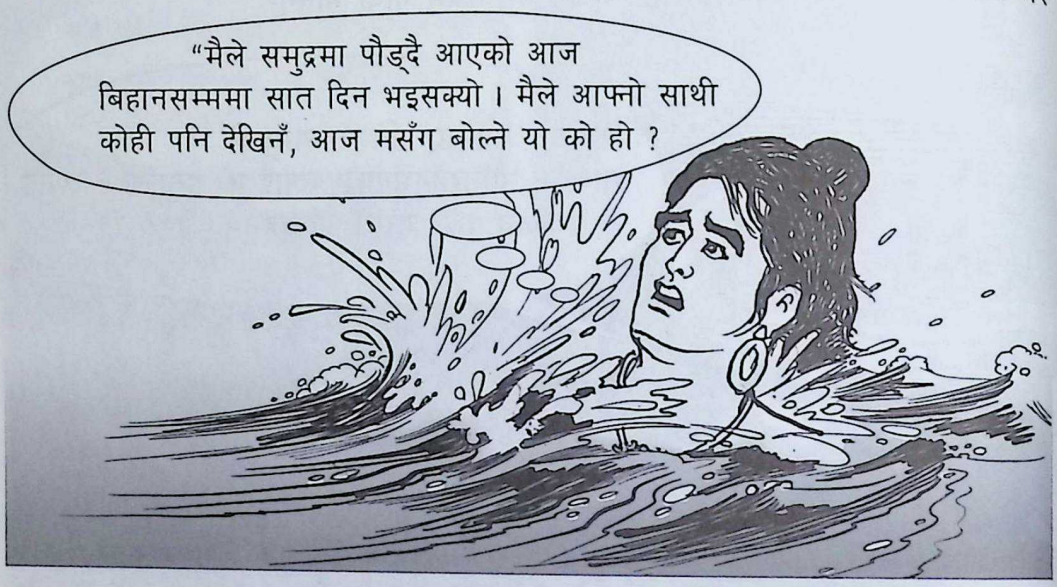
20

To test the Great Being, she intoned the first stanza :

Who's that, even though the coast is nowhere to be seen, is still swimming in the midst of the ocean waves? What mighty use do you see in striving to swim in this manner?

२१

त्यस बेला महासत्त्वले यस्तो विचार गरे-

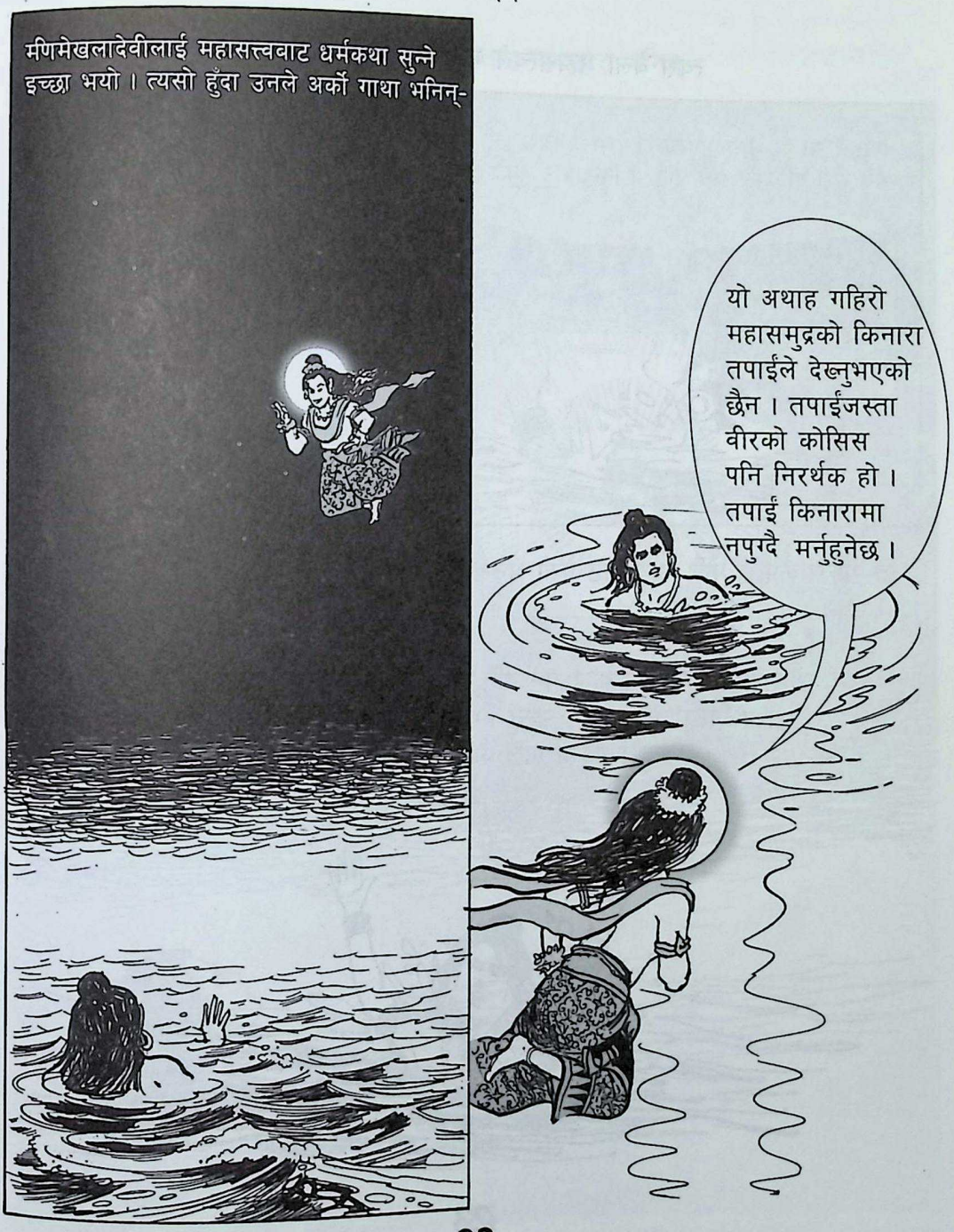


आकाशतिर दृष्टि दिंदा मणिमेखलादेवीलाई देखे ।

21

Then the Great Being opined : "To this morning, we have been swimming the ocean for seven days. All that time we have seen nary a soul as companion. Now, who is that speaking to me?" Looking up skywards, he saw Mani Mekhala. Thereupon, he intoned the second stanza :

Ô Goddess, we have reflected upon the worldly behaviour and the merits of perseverance. Thus, we conclude that, even though we do not see the shores, we still have to persist in our swimming in the wide ocean.



22

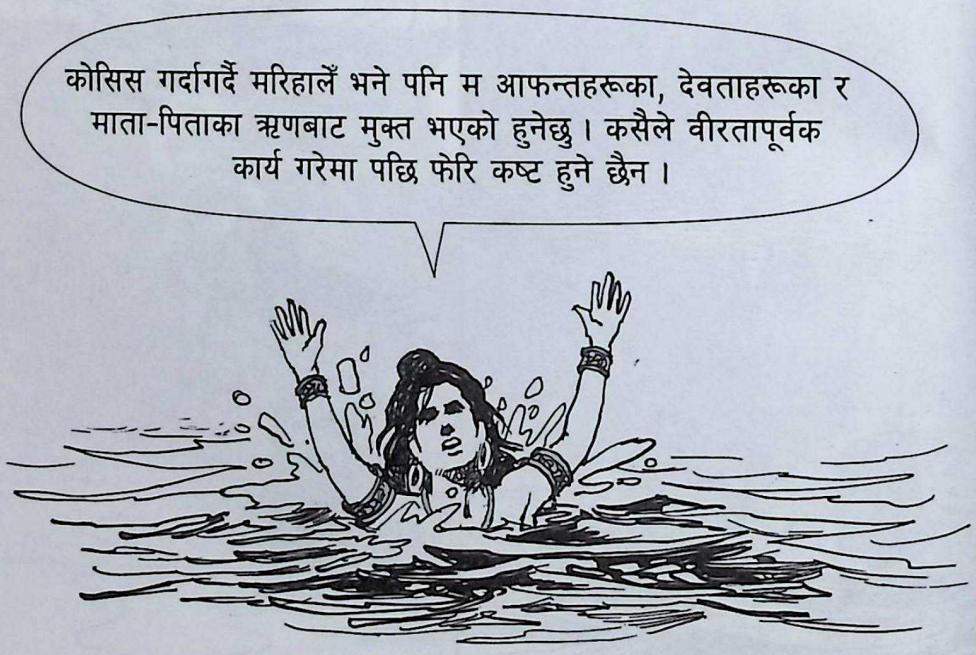
Mani Mekhala desiring to hear a further discourse from the Great Being, intoned another stanza :

The coast of the unfathomable ocean is assuredly not visible to you. Your heroic efforts are thus of no avail; you will be dead before you reach the shores.

२३

त्यस बेला महासत्त्वले मणिमेखलादेवीलाई भने-

यति भनिसकेपछि फेरि गाथाबाट यसो भने-



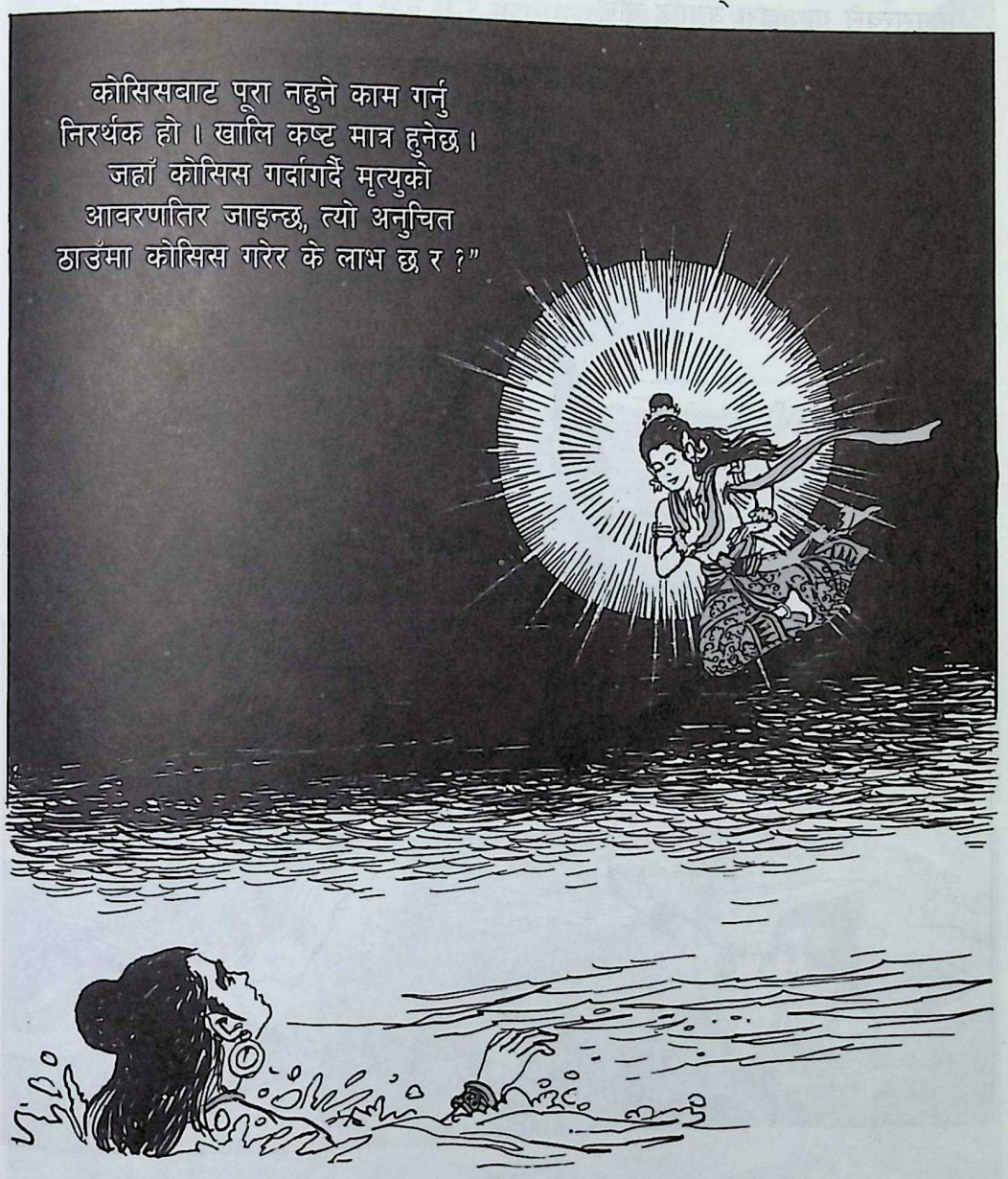
23

Upon these remarks, the Great Being told Mani Mekhala : "What are you saying? We are persevering, so that though we may perish, we shall be free from any blame or criticism." Having said that, he intoned this stanza :

Any individual who practises perseverance, even in the face of death, will not be in any debt to relatives or gods or father or mother. Furthermore, any individual who does his duty like a man, will enjoy Ultimate Peace in the future.

२४

त्यसपछि देवीले महासत्त्वलाई गाथाद्वारा भनिन्-



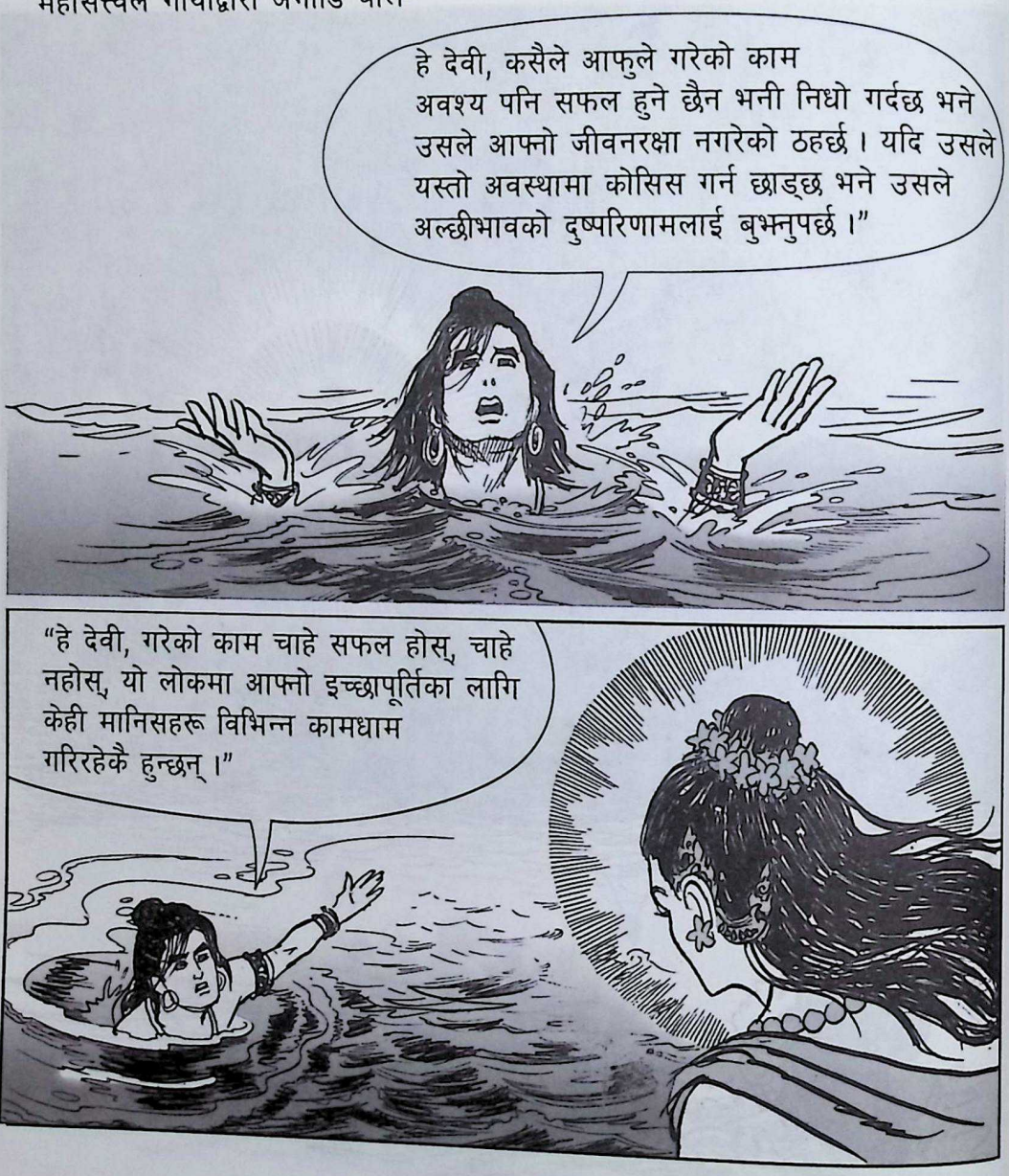
24

At this point, the goddess addressed the Great Being with this stanza :

Any enterprise that is not achieved through perseverance, is fruitless; obstacles will occur. When any enterprise undertaken with such misdirected effort results in Death showing his face, what is the use of such enterprise and misdirected effort?

२५

मणिमेखला देवीले यसो भनेपछि उनलाई आफ्नो भनाइमा कराल गराई सकेपछि महासत्त्वले गाथाद्वारा अगाडि बोले-



25

After Mani Mekhala had spoken in this manner, the Great Being, in order to convince the goddess completely, intoned the next stanza, thus :

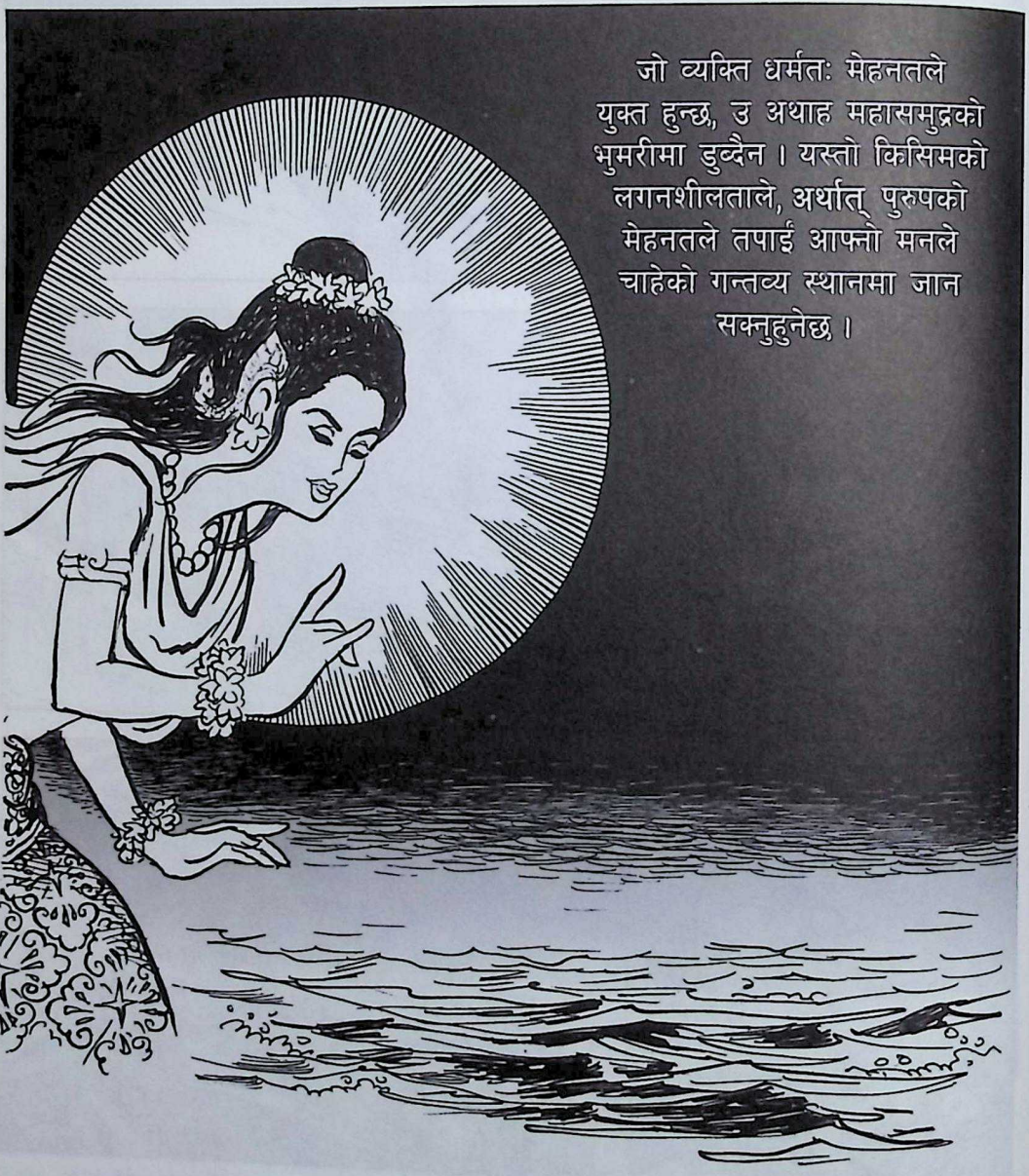
Hark, ô Goddess! Anyone who knows for sure that his activities will not meet with success, can be deemed to be doomed; if that one desists from perseverance in that way, he will surely receive the consequence of his indolence.

Hark, ô Goddess! Some people in this world strive to get results for their endeavours even if they don't succeed.

Hark, ô Goddess! You do see clearly the results of actions, don't you? All the others have drowned in the ocean; we alone, are still swimming and have seen you hovering near us. As for us, we are going to endeavour further to the utmost of our ability; we are going to strive like a man should to reach the shores of the ocean.

२६

देवीले महासत्त्वका दृढ वचन सुनेर उनको प्रशंसा गर्दै गाथाद्वारा भने-



26

Having listened to the Great Being's convincing oration and to praise the Great Being, the goddess intoned the stanza :

Anyone who is so full of righteous patience will never founder in the vast ocean that has no bounds. With this manly perseverance, you will be able to go wherever you wish.

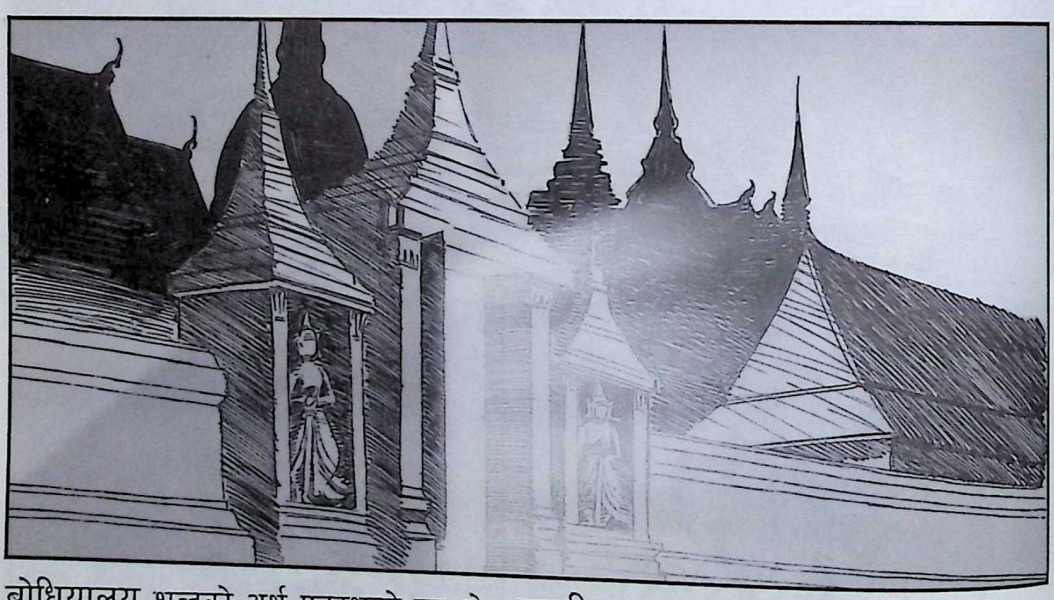
यति भनिसकेपछि मणिमेखलादेवीले सोधिन्- "हे महान् दृढनिश्चयी पण्डित, म तपाईंलाई कहाँ लैजाउँ ?" महासत्त्वले 'मिथिलानगर' भनेर जवाफ दिएपछि देवीले फूलको थुँगोलाई झैं महासत्त्वलाई दुइटै हातले भर दिएर मानिसहरूले आफ्नो प्यारो छोरालाई उचाल्ने गरेझैं उचाली छातीमा लेटाई आकाशबाट उडाएर लगिन्।

27

After these words, Mani Mekhala asked : "Ô Wise One, who has such determination, where could I take you?" When the Great Being said : "Mithila Nagara", she picked up the Great Being as lightly as one would pick a bunch of flowers. She cradled him to her breast with her arms like one would one's dear child, flying up in the air.

साथसाथै देवीले थप गाथा भनिन्-

हे पण्डित, तपाईंका ती प्रभावशाली वचनहरू हावामा त्यसै हराएर जानदिनु उचित छैन । तपाईंले आफ्नै मुखबाट साधुजनहरूलाई आफ्नो बोधिज्ञान बाँड्दिनुपर्छ । उचित समय आइपुगेपछि बोधियालय महाविज्जालय नामक शिक्षण-संस्थाको स्थापना गर्नु होला । अनि मात्र तपाईंको यथार्थ कार्यसिद्धि हुनेछ ।

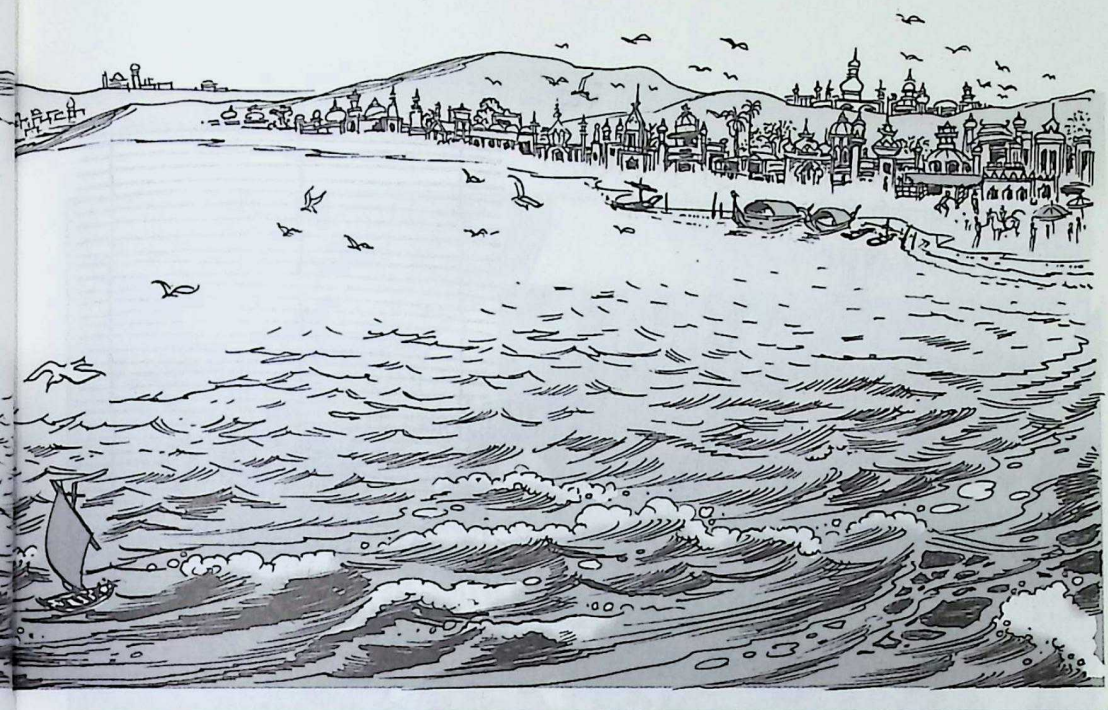


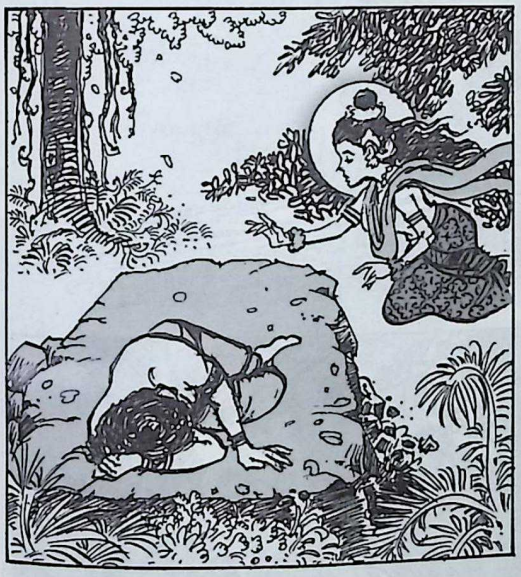
बोधियालय शब्दको अर्थ प्रकाशको घर हो । महाविज्जालय शब्दको अर्थ महाविद्याको घर हो ।

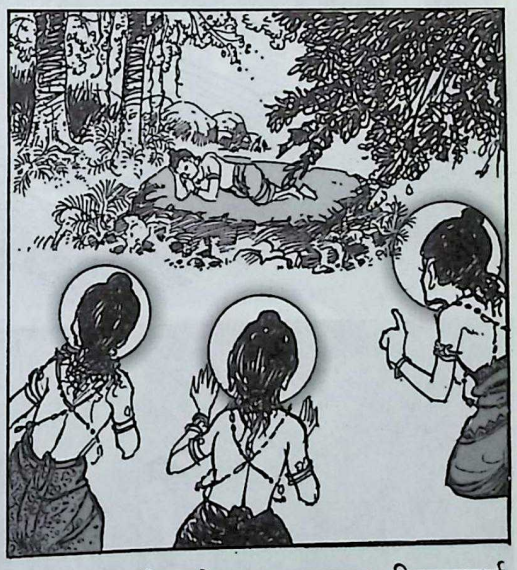
As she did so she intoned an additional stanza :

Ô Wise One, thy meaningful words should not be lost in this wide empty expanse. Thou shouldst share with others the boon of enlightened wisdom that come from thy lips. When the time comes, thou shouldst establish an institute of high learning, called The Bodhiyalaya Great Wisdom Centre. Only on that day, wilst thou have fulfilled thy mission.

The word **bodhiyālaya** means the abode of enlightenment. The word **mahā vijjālaya** means the abode of the great knowledge.





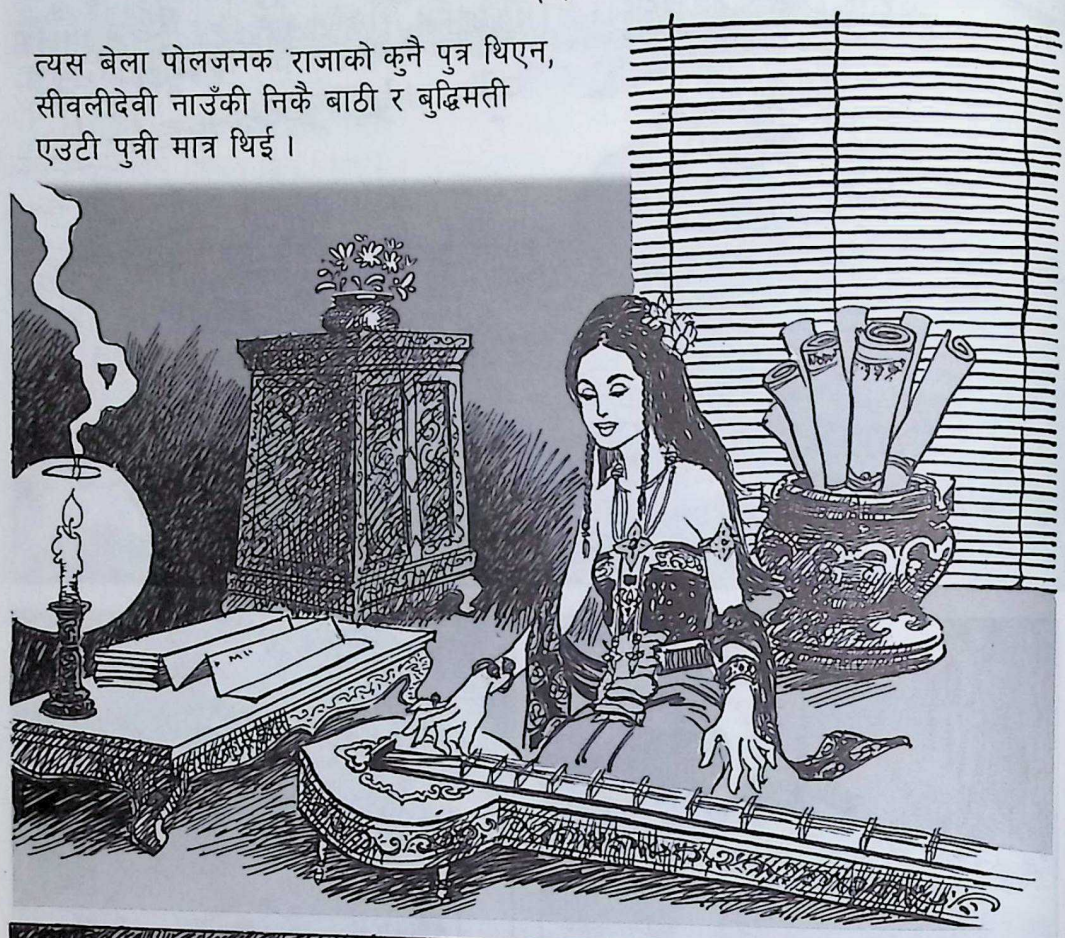


सात दिनसम्म नुनिलो पानीमा रहनाले शरीर थाकिसकेका महासत्त्व दिव्यस्पर्श पाउनासाथ निदाइहाले । क्रमशः मणिमेखलादेवीले महासत्त्वलाई मिथिलानगरमा ल्याइपुऱ्याइन् । त्यहाँ महासत्त्वलाई आँपको बगैंचामा रहेको मङ्गलशिलातलमा दाहिनेकोल्टो पारी सुताई उनलाई त्यस बगैंचाका देवताहरूको जिम्मा लगाएर आफ्नो भवनमा फर्की गइन् ।

The Great Being was exhausted after seven days in the briny water. At the magic touch, he soon fell asleep. Then Mani Mekhala brought the Great Being to Mithila Nagara. She laid him down to sleep on his right side on a Propitious Stone slab in the Mango Grove. She delegated the duties of guarding the Great Being to local spirits in the Grove and she left for her own abode.

२८

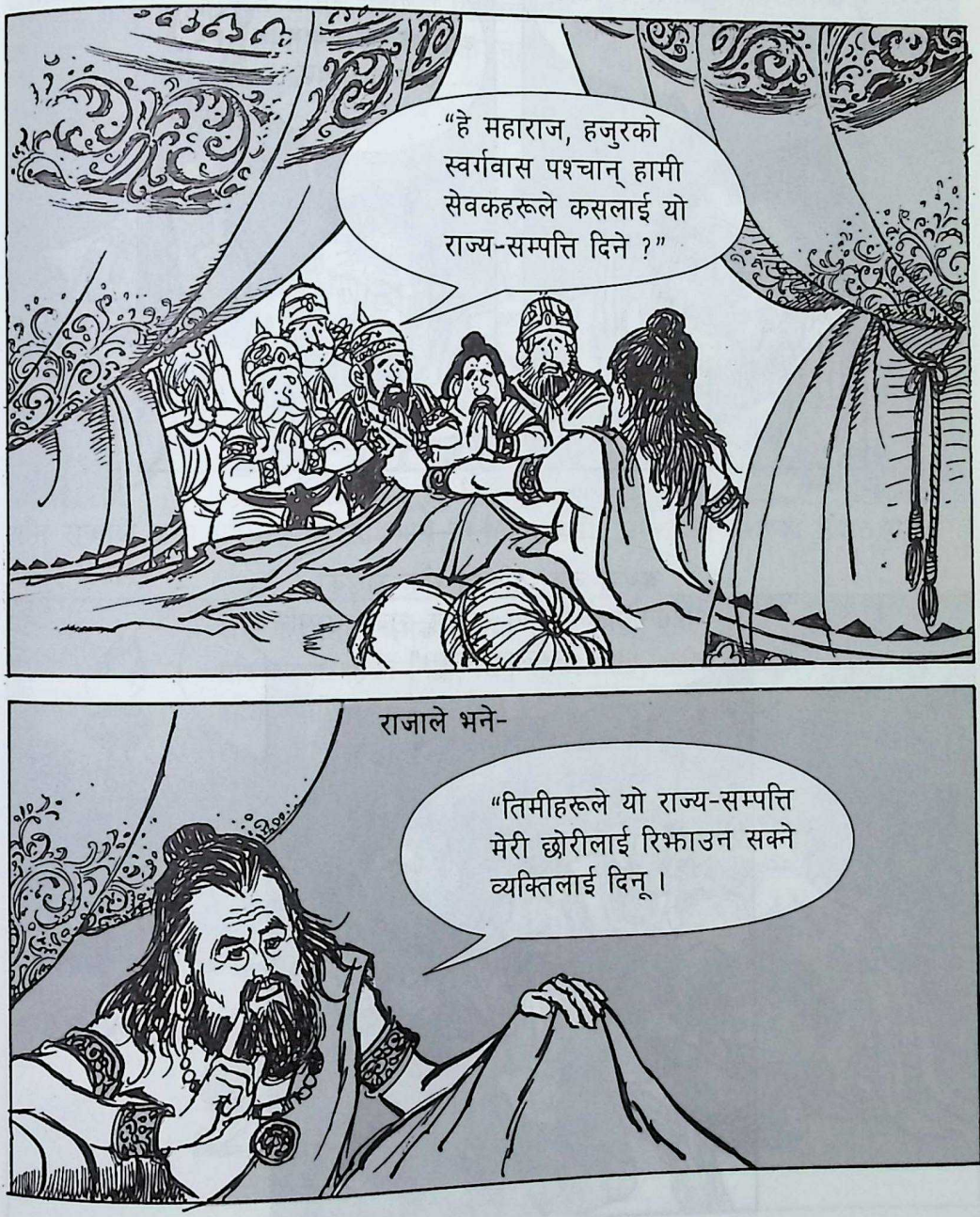
त्यस बेला पोलजनक राजाको कुनै पुत्र थिएन,
सीवलीदेवी नाउँकी निकै बाठी र बुद्धिमती
एउटी पुत्री मात्र थिई ।



28

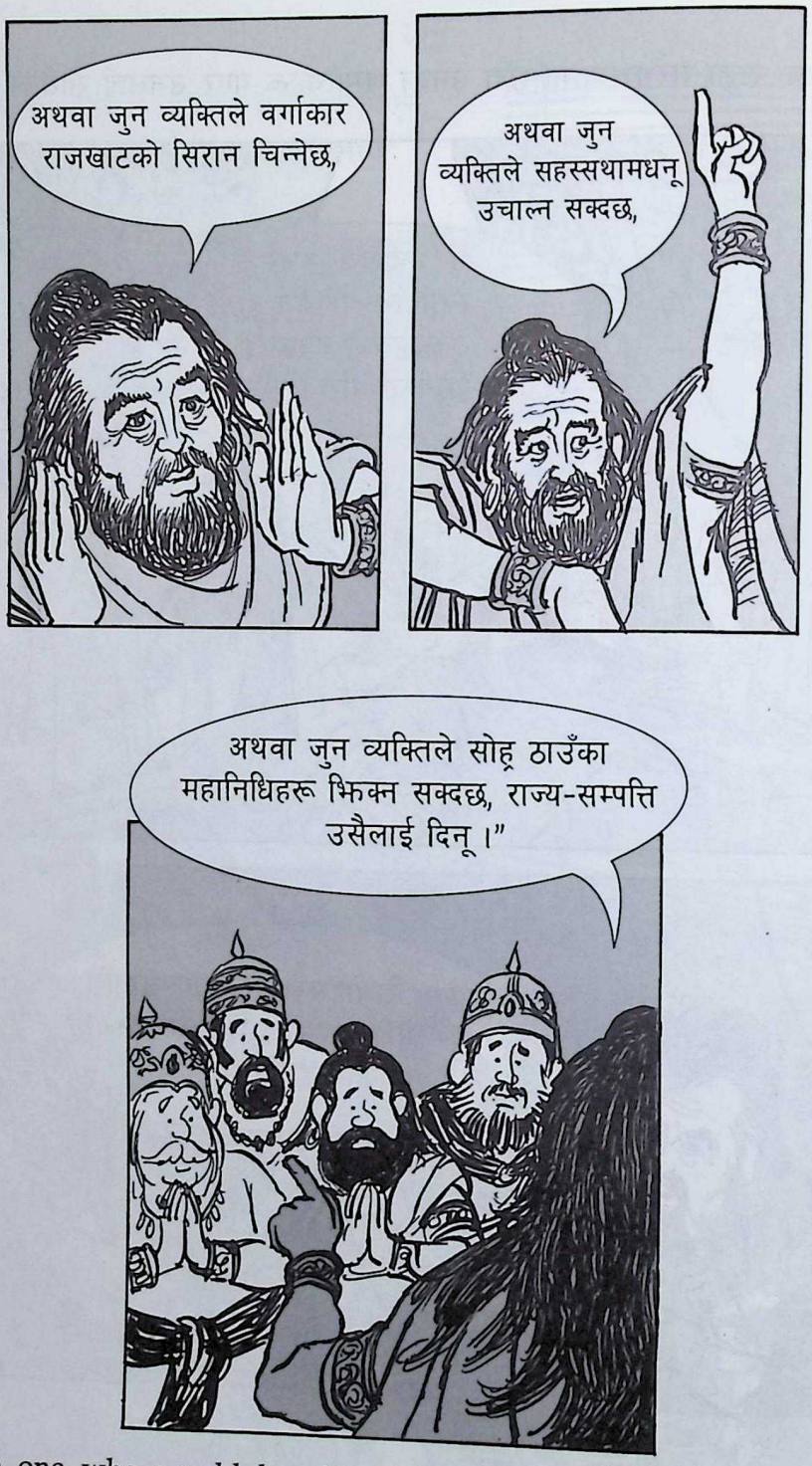
King Polajanaka had no son; he had only one daughter, called **Sivali Devi** who was an intelligent and astute girl.

पोलजनक राजा मरणशय्यामा छँदा उनका अमात्यहरू गएर उनलाई सोधेका थिए-



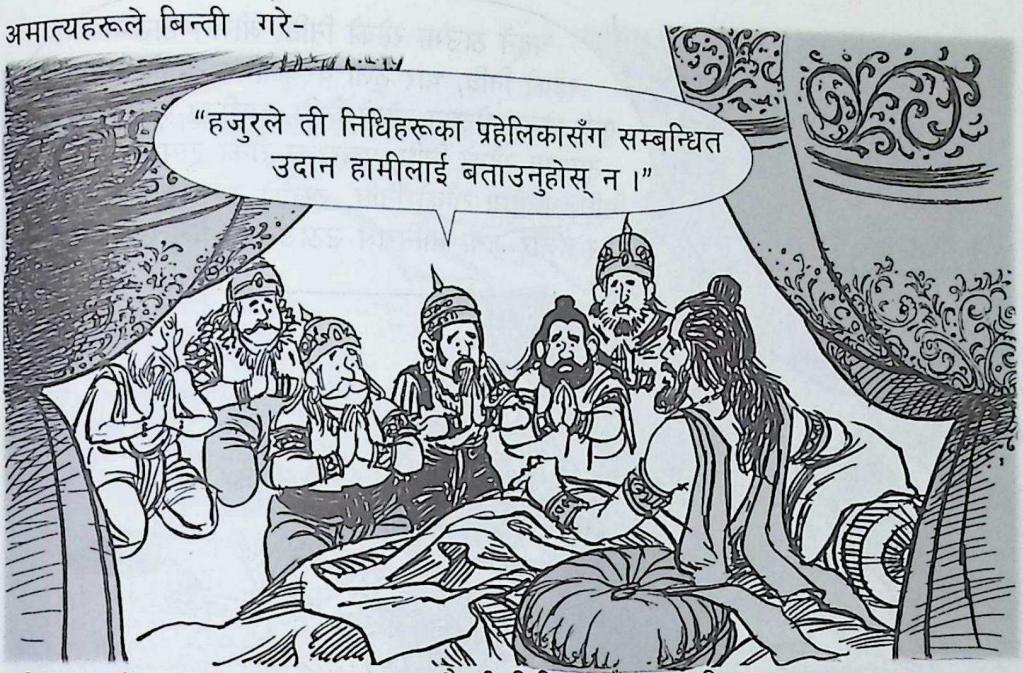
The courtiers asked King Polajanaka, as he was lying on his death bed : "Your Majesty, after your demise, whom shall all of us entrust the throne to?"

The King answered : "All of you should entrust the throne to the one who would be able to please Sivali Devi our daughter,



or to the one who would be able to tell which side is the head of the Square Throne, or to the one who would be able to string the Bow that requires the strength of a thousand men, or the one who would be able to discover the Sixteen Great Treasures. All of you will entrust the throne to that one."

अमात्यहरूले बिन्ती गरे-

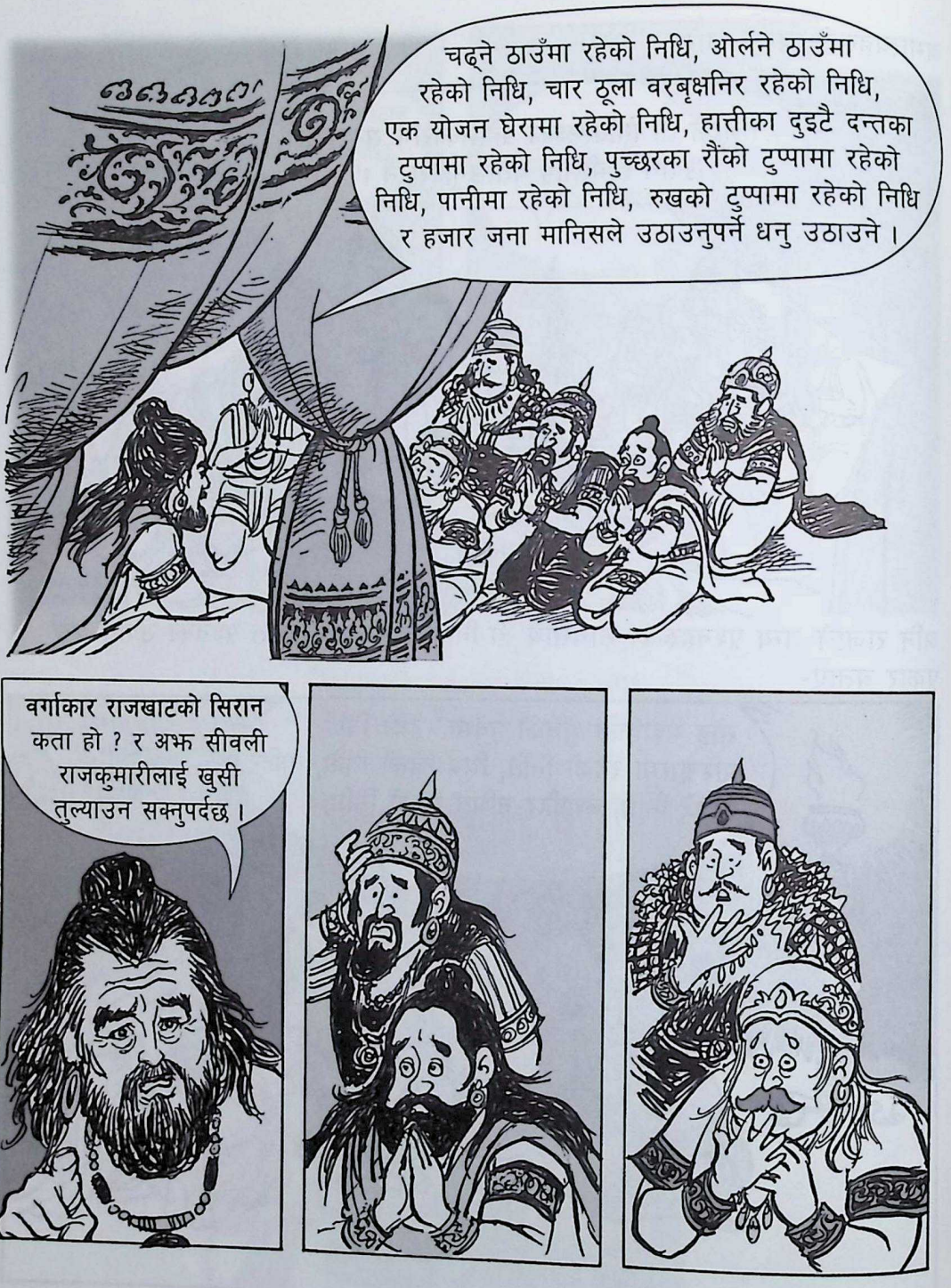


अनि राजाले अन्य प्रश्नहरूका साथसाथै ती निधिहरूसँग सम्बन्धित प्रश्नका उदान यस प्रकार बताए-

All the courtiers said : "Your Majesty, pray speak out the riddle of those treasures to all of us."

The King then spoke out the riddles about various things, and of all the treasures, thus :

These Sixteen Great Treasures are : the Treasure of the Rising Sun, the Treasure of the Setting Sun, the Treasure Inside, the Treasure Outside, the Treasure which is Neither Inside Nor Outside,



the Treasure Going Up, the Treasure Going Down, the Treasure at the Four Banyan Trees, the Treasure enclosed by the Circle One League Long, the Great Treasure at the End of the Pair of Tusks, the Treasure at the End of the Tail's Hair, the Treasure in the Water, the Treasure at the Top of the Tree and the Bow which needs a Thousand Men to String.

Which side is the Head of the Square Throne and to please Sivali Rajadevi.

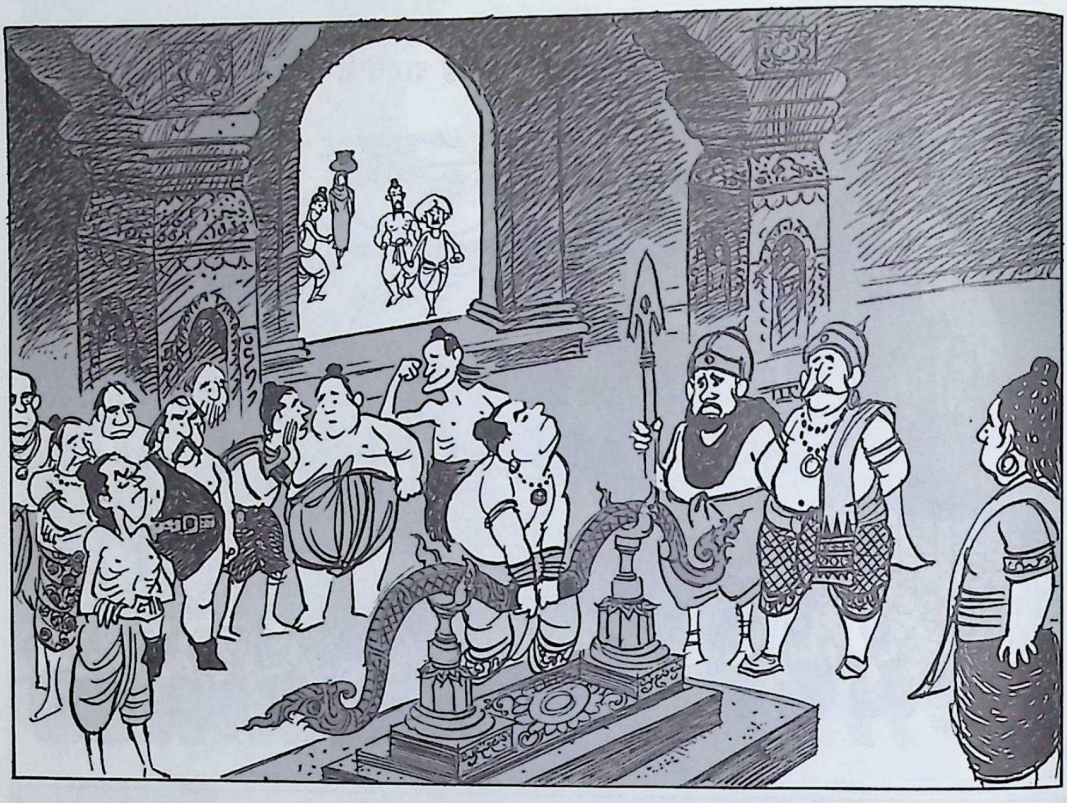
पोलजनक राजाको स्वर्गवास भएपछि शवलाई दागबत्ती दिने काम सिध्याए ।

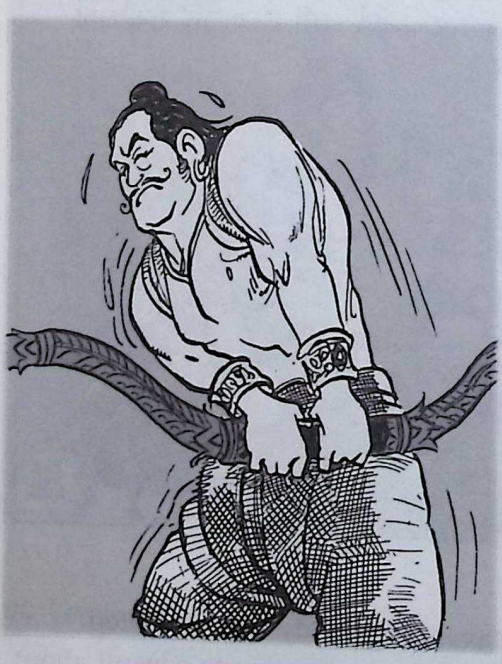
सातौं दिनमा अमात्यहरू भेला भई राजाले राजकुमारीलाई खुसी तुल्याउन सक्नेलाई राज्य-सम्पत्ति देऊ भनेको बारेमा छलफल गरे ।

29

Then King Polajanaka passed away to heaven. His body was cremated. After that, on the seventh day, all the courtiers had a meeting to consult about the King's wishes to entrust the throne to the one who would please the royal daughter.

(पहिलो मौका सेनापतिले पायो । उसले राजकुमारीलाई खुसी पार्न सकेन ।



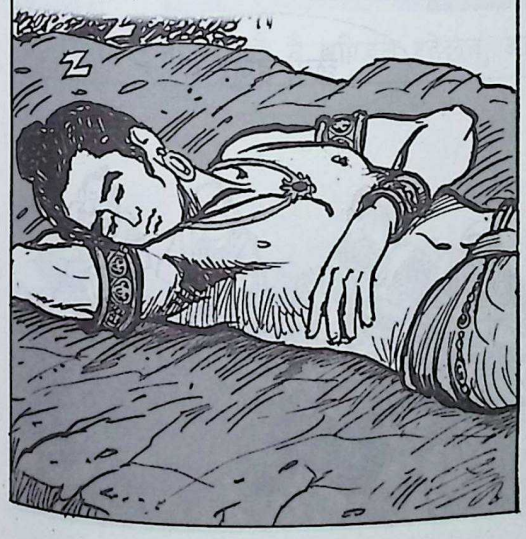


उल्टै अपमान पायो । अरू मानिसहरूलाई पनि त्यस्तै भयो । अनि पछि सहस्रथाम धनुषलाई पनि कसैले उचाल्न सकेन । वर्गाकार राजखाटको सिरान पनि पत्ता लगाउन सकेन ।सोह् ठाउँको निधि पनि कसैले भेट्टाएर ल्याउन सकेन ।)

(They gave the Chief Minister the first chance. He did not succeed and he came back humiliated. Others fared no better. Later, nobody was successful in the attempt to string the Thousandfold Bow. Nobody was able to tell which side was the Head of the Square Throne. And nobody was able to discover the Sixteen Treasures.)

पुरोहितले भने- राजरथलाई छोडेर पठाउनुपर्ला, किनकि राजरथले रोजेर ल्याएको राजा नै सारा जम्बूद्वीपमा राज्य गर्न सक्ने व्यक्ति हुनेछ। राजरथ उद्यानतिर अगाडि बढ्यो।

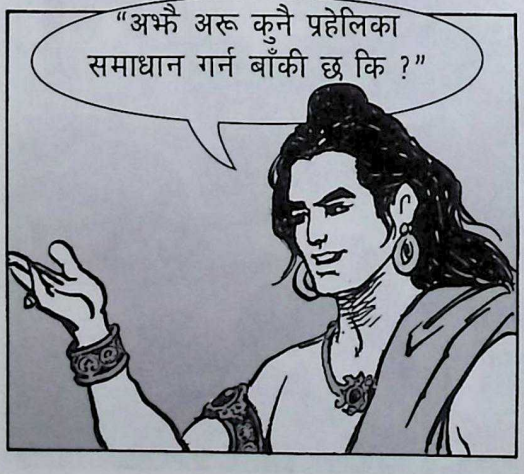
राजरथ मङ्गलशिलापटलाई प्रदक्षिणा गरी त्यसमा निदाएका महासत्त्वनजिक गएर रोकियो।



The Privy Councillor said : "We should use the Grand Chariot. Because the King who comes riding on the Grand Chariot will be able to reign over the whole of Jambudipa." The Grand Chariot went to the Mango Grove, did a dexterambulation around the Propitious Stone and stopped near the Great Being.

अमात्य तथा पुरोहित आदि मानिसहरूले महासत्त्वलाई त्यहीं अभिषेक दिए ।

अनि पछि महासत्त्वले पोलजनक राजाका चारैवटा प्रहेलिकाहरूको समाधान गर्न सके । अनि सोधे-

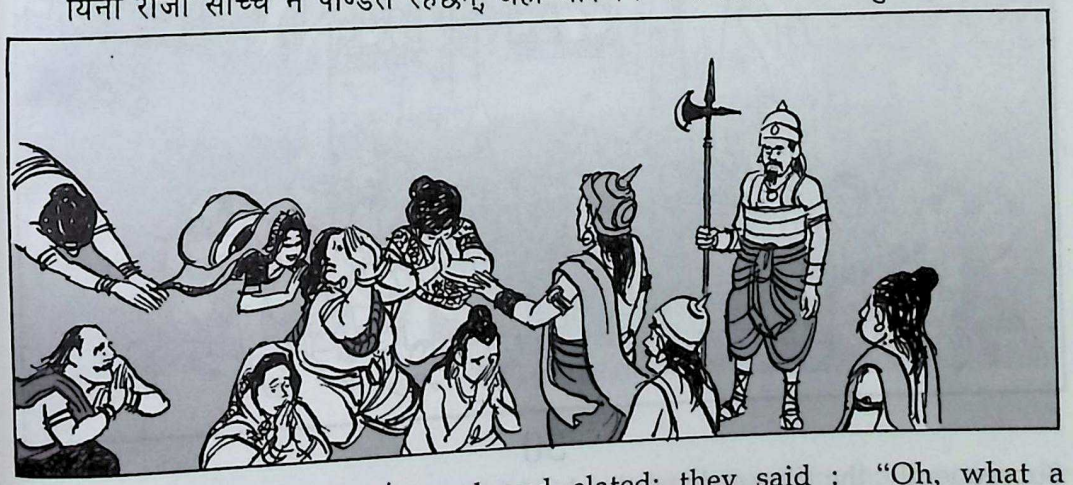


अमात्यहरूले बिन्ती चढाए-

All the people, the courtiers and the Privy Councillor included, hailed and crowned the Great Being on the spot.

Later the Great Being was able to solve King Polajanaka's four riddles; then asked if there were any other riddles; the courtiers said there were none.

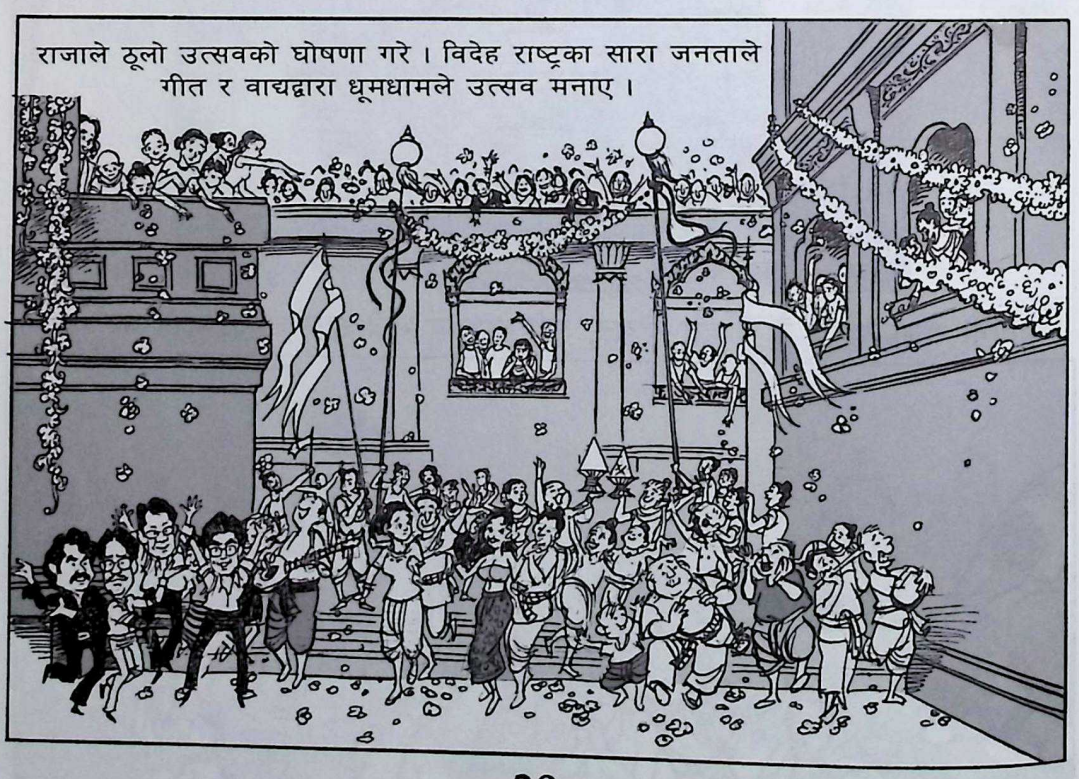
यिनी राजा साँच्चै नै पण्डित रहेछन्, अहो आश्चर्य भन्दै सारा जनता खुसी भए ।



All the people were overjoyed and elated; they said : "Oh, what a wonderment! This King is a real genius!"

३०

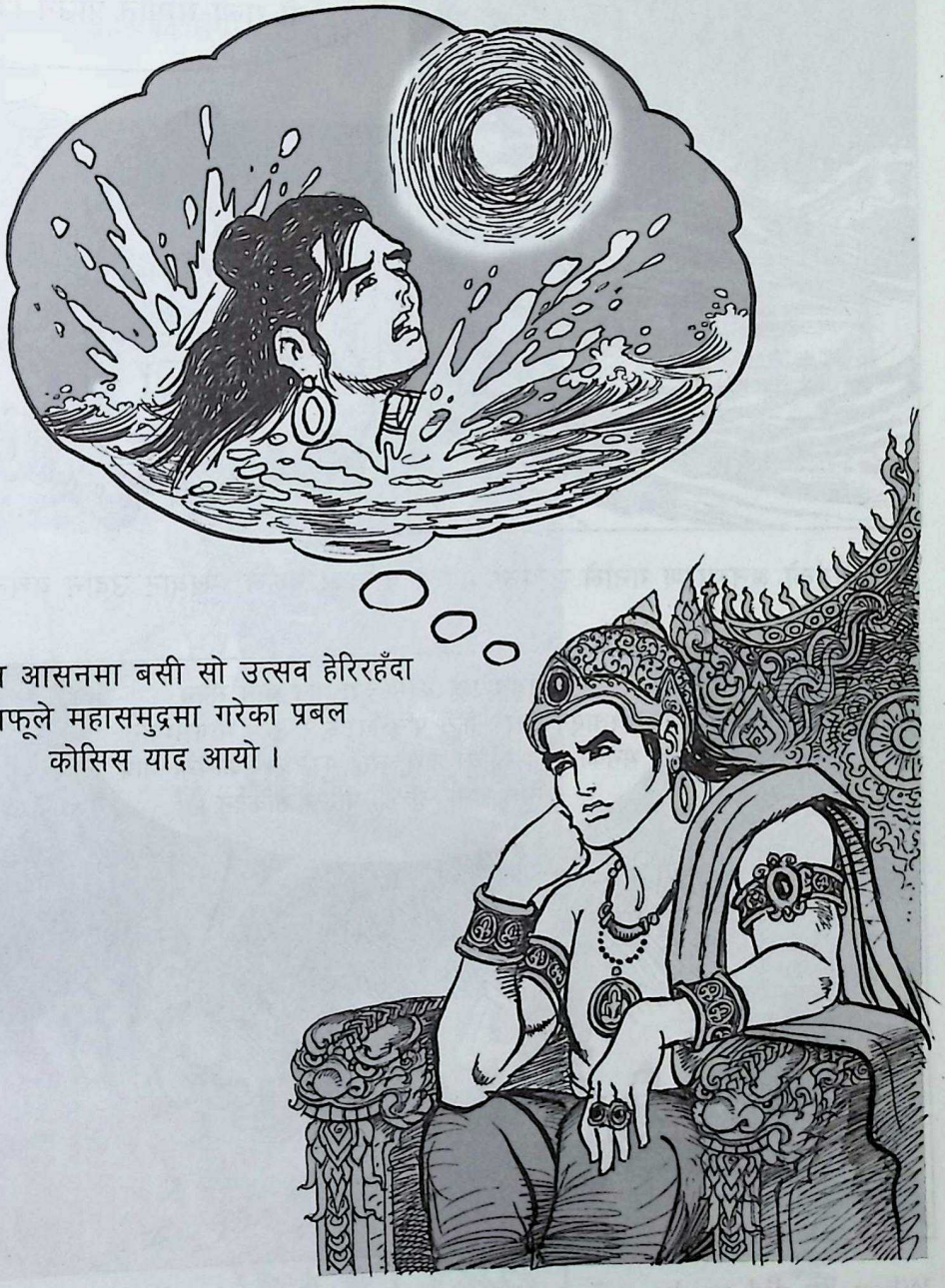
त्यसपछि राजाले आफ्नी माता र ब्राह्मणलाई कालचम्पाकनगरबाट बोलाई ल्याउन लगाए ।



30

Subsequently, the King ordered that his Mother and the Brahmin be invited to come from Kalachampaka Nagara.

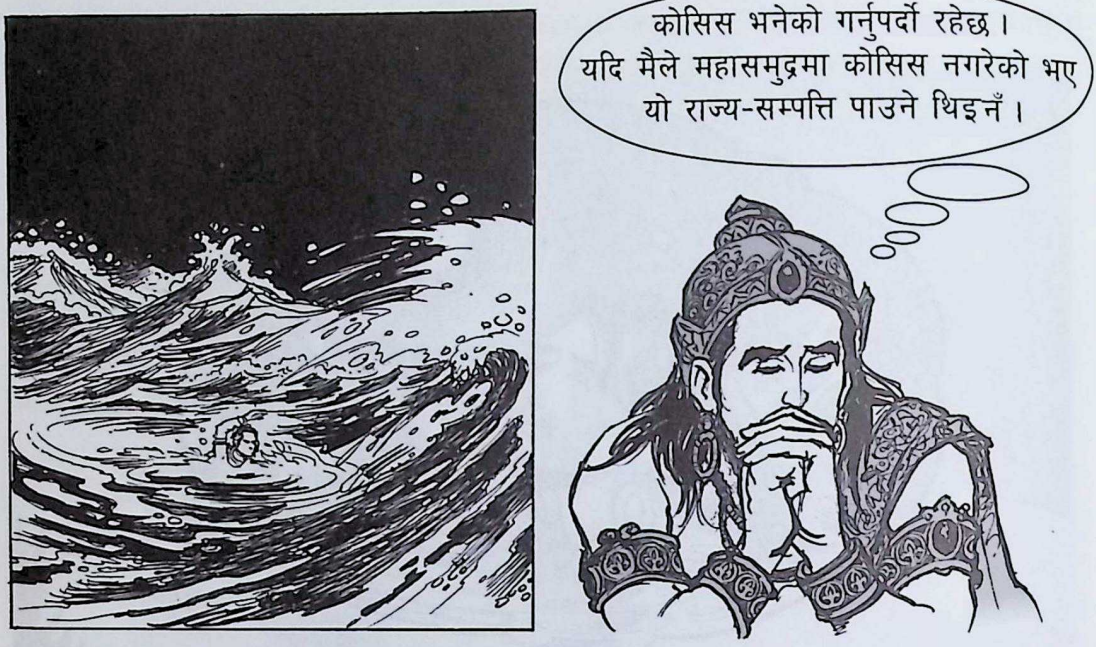
He organized a grand ceremony to pay his respects to them. All the people in the state of Videha were very excited and celebrated with a musical festival.



महासत्त्व आसनमा बसी सो उत्सव हेरिरहँदा
आफूले महासमुद्रमा गरेका प्रबल
कोसिस याद आयो ।

As the Great Being, seated on his throne, was attending the function, he recalled his efforts in the ocean.

यसरी आफ्नो कोसिस याद गर्दा गर्दै राजाले यस्तो बिचार गरे-



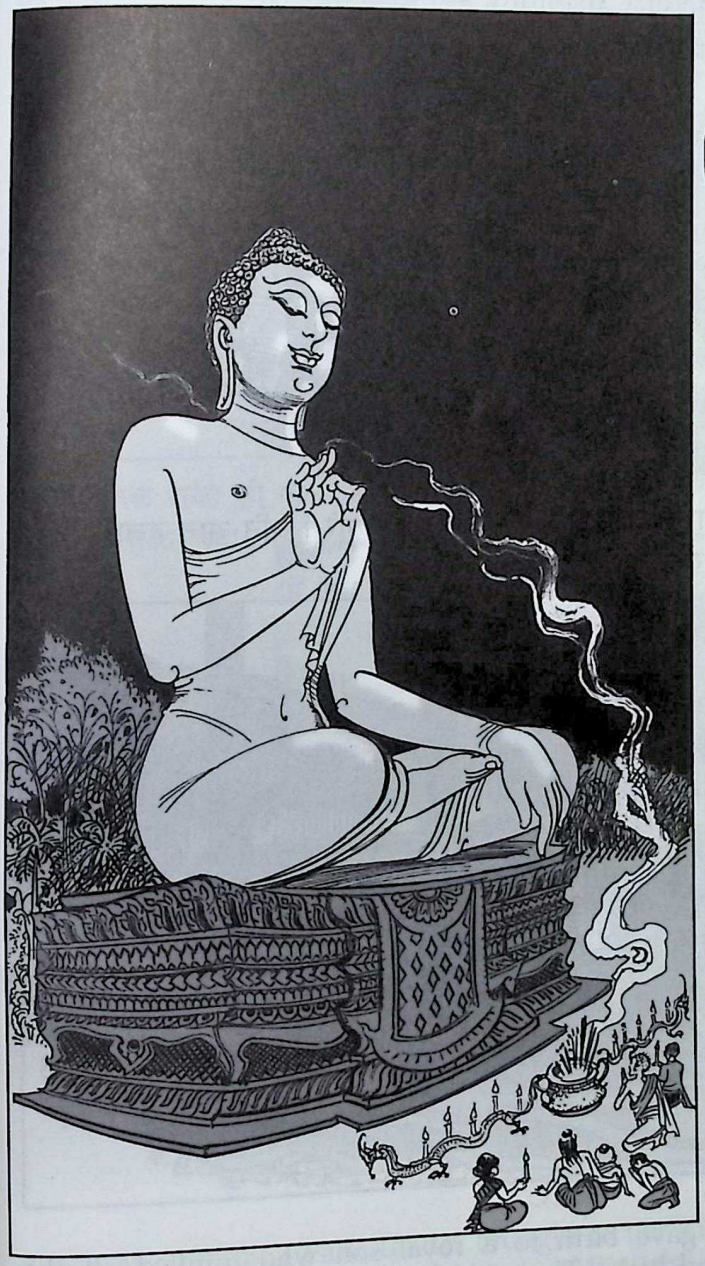
सो वीर्यको अनुस्मरण गर्नाले उत्पन्न भएको प्रीतिको बलले मुखबाट उदान वचन निस्क्यो-

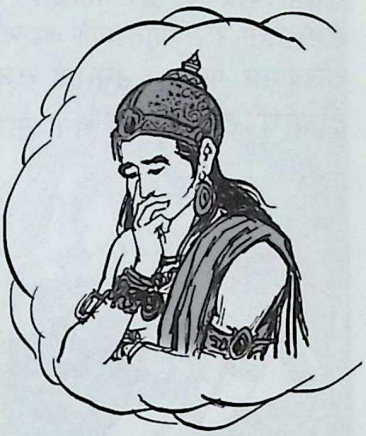
When he did so, he reflected that perseverance is an essential thing : had we not persevered in the ocean, we would not be on this throne.

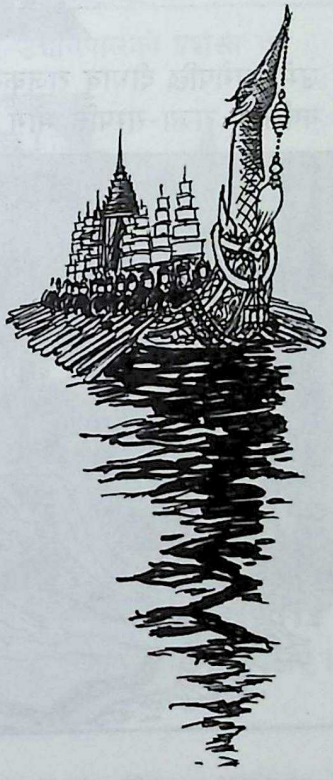
As he was musing about perseverance, he felt elated and so imbued with happiness that he exclaimed :

....Things that we do not plan may well happen. Things that we do plan may well meet with disaster. Wealth will not come to anybody by just dreaming about it.

त्यस बेलादेखि महासत्त्वले दशविध राजधर्म पालन गर्न थाले, धर्मपूर्वक राज्यसंचालन गरी प्रत्येक बुद्धहरूको सेवा गर्न थाले ।

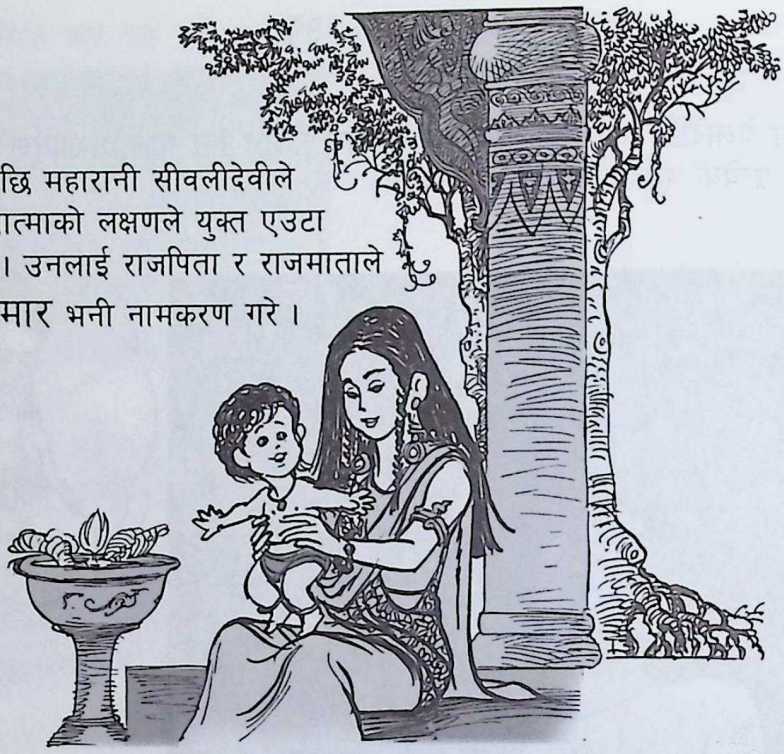






31

From that time on, the Great Being practised the Ten Rules of Kingship. He reigned with righteousness. He supported all the hermit buddhas.



समय बित्दै गएपछि महारानी सीवलीदेवीले सम्पन्नता र पुण्यात्माको लक्षणले युक्त एउटा राजकुमार पाइन् । उनलाई राजपिता र राजमाताले **दीघावु राजकुमार** भनी नामकरण गरे ।

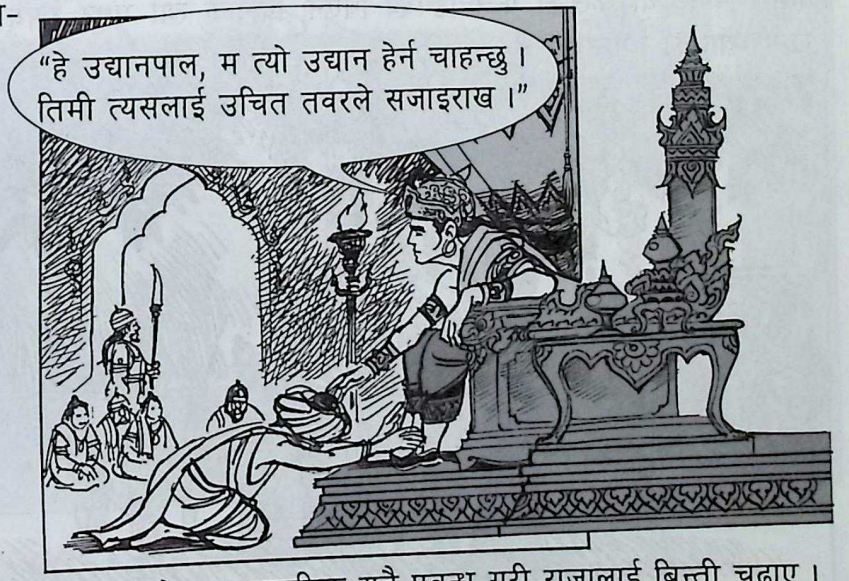
उमेर पुगेपछि दीघावु राजकुमारलाई उपराजको पद राजदान गरे । अनि सात हजार वर्षसम्म राज्य-सम्पत्ति भोग गरी बसे ।

Later, Queen Sivali Devi gave birth to a royal son who fulfilled all the characteristics of wealth and luck. The royal parents gave him the name of **Dighavurajakumara.**

When Dighavurajakumara reached the appropriate age, the King invested him as Viceroy. And the King reigned for seven thousand years.

एक दिन राजालाई एक उद्यानपालले विभिन्न प्रकारका फलफूलहरू चढाउन ल्यायो ।

महाजनक राजा ती फलफूलहरू देखेर प्रसन्न भए । अनि सो उद्यानपालको प्रशंसा गर्दै यस्तो आज्ञा भयो-



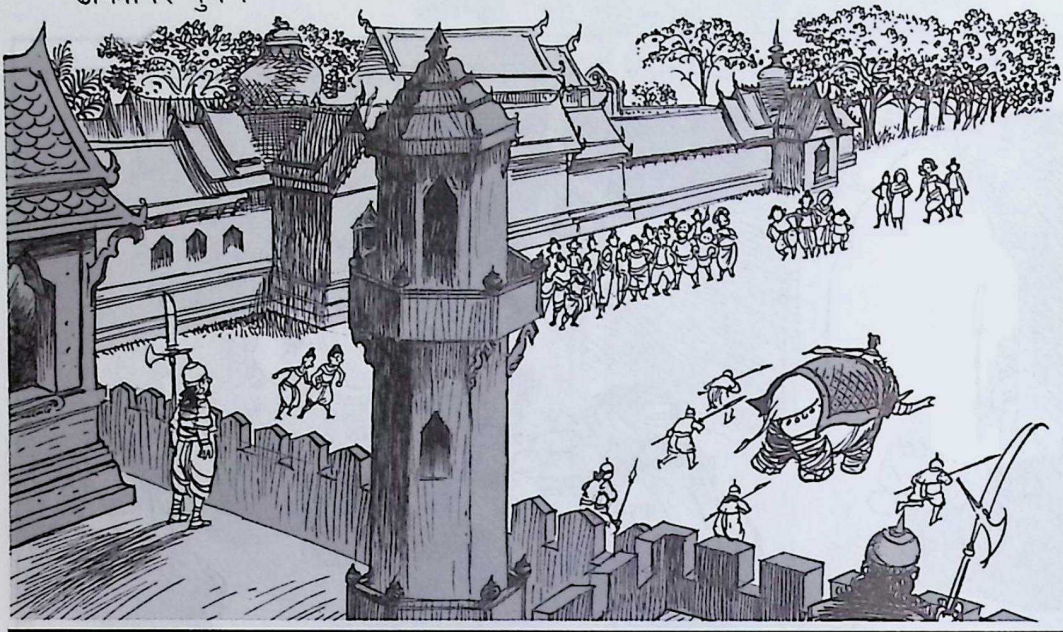
उद्यानपालले राजाको हुकुममुताबिक सबै प्रबन्ध गरी राजालाई बिन्ती चढाए ।

32

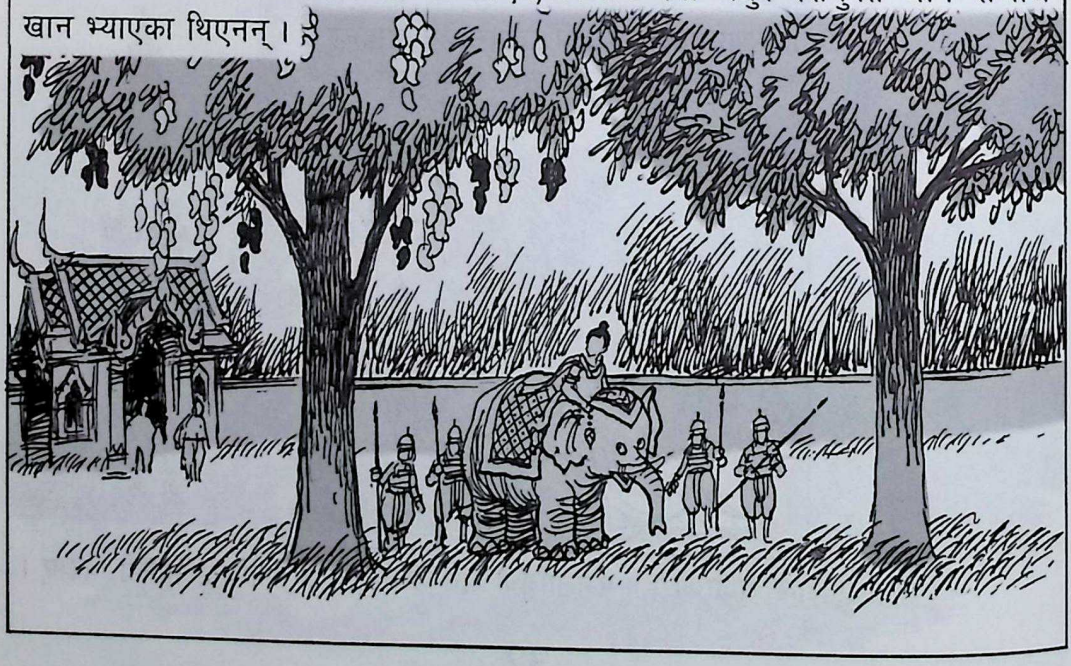
One day, the Chief Park Tender brought to the King many different kinds of fruit of many sizes and various kinds of flowers.

Seeing all these, King Mahajanaka was very happy; he congratulated the Park Tender and said: "Look here, Chief Park Tender, we wish to see the Royal Park; go and prepare it." The Chief Park Tender acknowledged the royal wish, took action accordingly and informed the King.

महासत्त्व हात्तीको गर्दनमाथि बसेर विशाल राजपरिवारका साथ गई राजउद्यानको ढोकानिर पुगे ।



सो राजउद्यानको ढोकानजिकै आँपका दुइटा हराभरा बोटहरू थिए । तीमध्ये एउटा फलरहित थियो भने अर्को फलयुक्त । त्यसका फलहरू अत्यन्त मधुर रसले युक्त थिए । कसैले पनि त्यो रुखको फल टिपेको थिएन; किनकि त्यो मधुर रसयुक्त आँप राजाले खान भ्याएका थिएनन् ।

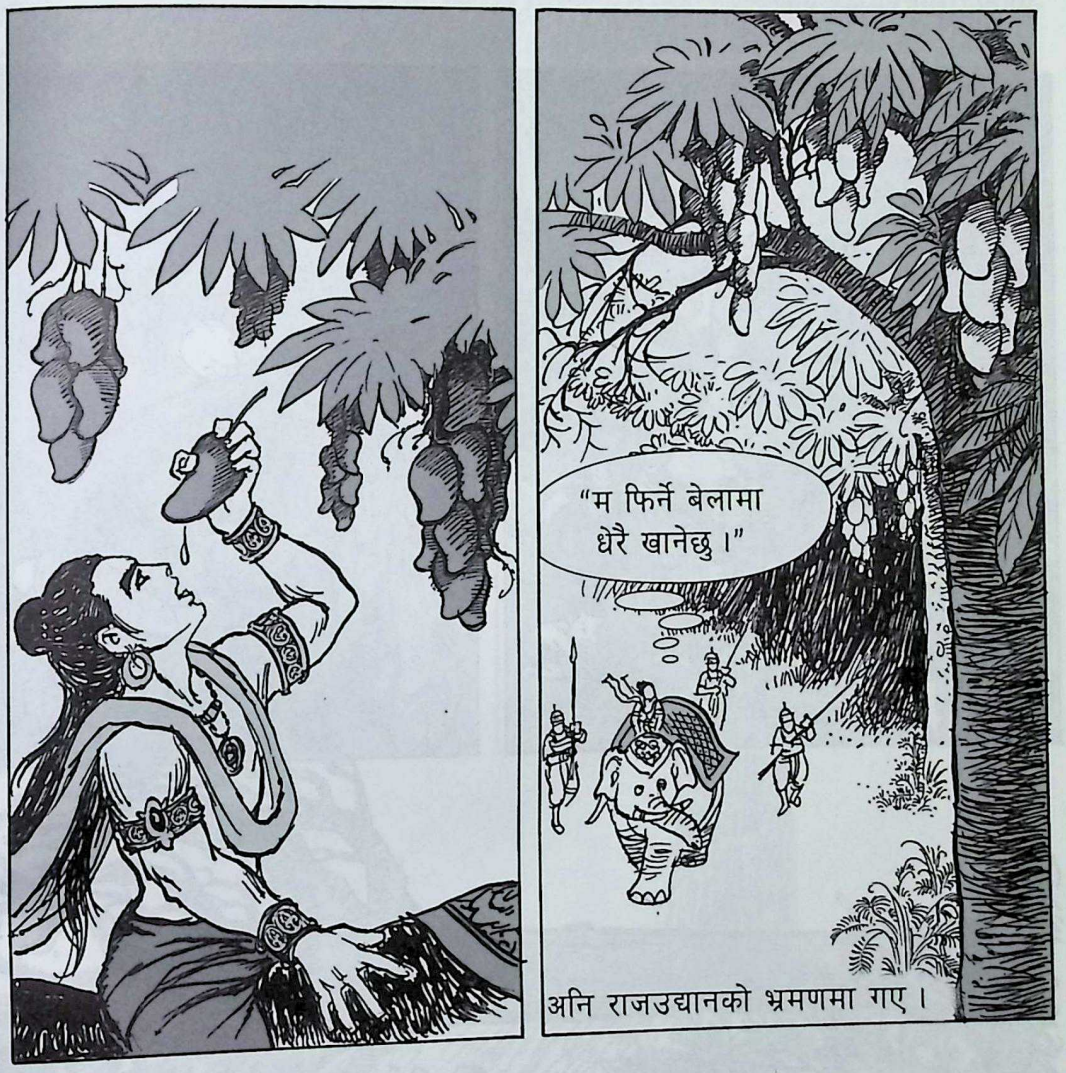


The Great Being, riding on the neck of the royal elephant, left the city with a long retinue and arrived at the Park.

Near the gate, there were two mango trees with resplendent green foliage. One of these had no fruit; the other had many. The fruit was extremely sweet. Nobody could pick the fruit from that tree because the King had not yet eaten the tasty fruit.

हात्तीको गर्दनमाथि बसेका महासत्त्वले एउटा आँप टिपेर खाए । त्यो फल जिब्रोको टुप्पोमा राख्नेबित्तिकै दिव्य ओजजस्तो मीठो लाग्यो ।

महासत्त्वले सोचे -



Seated on the neck of the elephant, the Great Being picked one fruit and tasted it. As it touched the tip of the Great Being's tongue the fruit seemed like nectar.

The Great Being thought: "We shall eat our fill on the way back," and entered the Royal Park.

३३

राजाले सो दिव्यरसयुक्त आँप खाइसकेको थाहा पाई उपराजदेखि गजपाल, अश्वपाल आदि राजअनुचरहरूले पनि त्यसका आँपहरू टिपेर खान थाले । फल टिप्न नपाएका अन्य मानिसहरूले मुढाहरू चलाई त्यो रुखका पातहरू झारिदिए, हाँगाहरू पनि भाँचेर खसाले । यसै क्रममा त्यो रुख जरैदेखि ढल्यो । आँपको अर्को रुख भने मणि जस्तो वर्ण भएको शैलपर्वतझैं सुरक्षित नै रह्यो ।

33

The others, from the Viceroy to the elephant mahouts and the horse handlers, seeing that the King had already eaten the tasty fruit, all picked some and had their fill.

Still others who came in later, used sticks to break down branches; the tree was denuded of leaves; the tree was uprooted. The other mango tree still stood majestically as a mountain glistening like a gem.

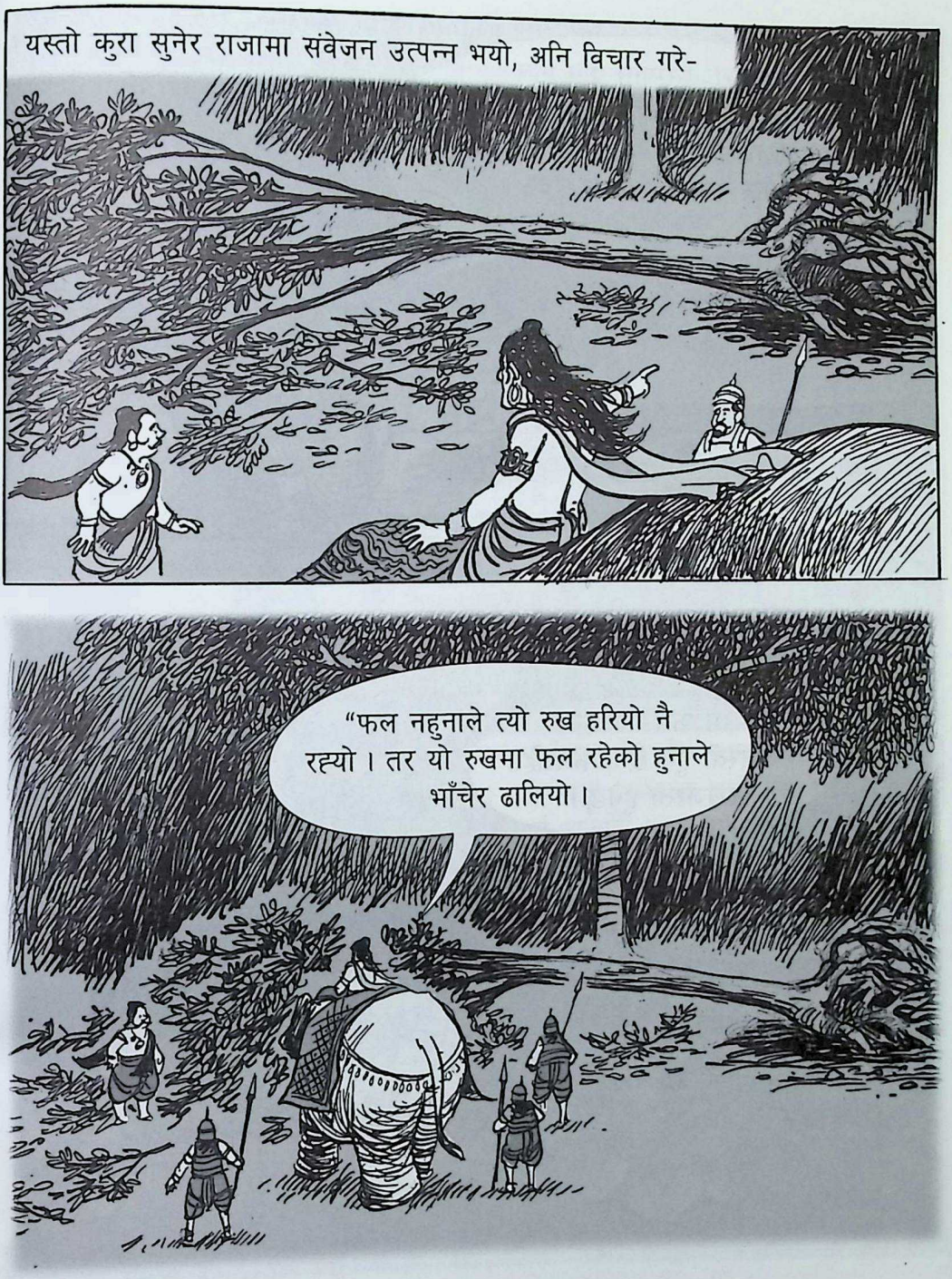
राजा फिर्ती भई राजउद्यानबाट निस्कँदा यस्तो अवस्था देखेर अमात्यहरूसँग सोधे-

The King came out of the Royal Park; seeing this spectacle, he asked the courtiers : "What is all this?"

The courtiers said : "The people, knowing that Your Majesty had already eaten the succulent fruit, fought among themselves to get a bite of that mango fruit."

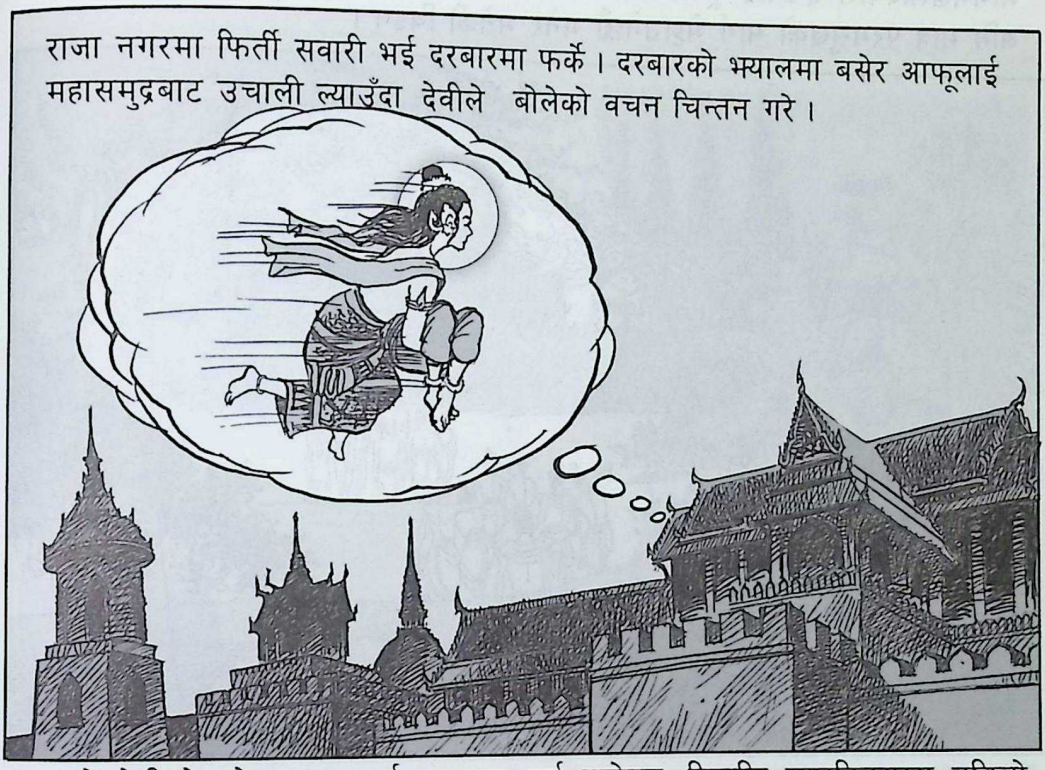
The King asked : "The foliage and the resplendence of this tree are all gone, but the foliage and the resplendence of that yon tree are still intact. How is it so?"

All the courtiers said : "The foliage and the resplendence of the other tree are not all gone because it bears no fruit."

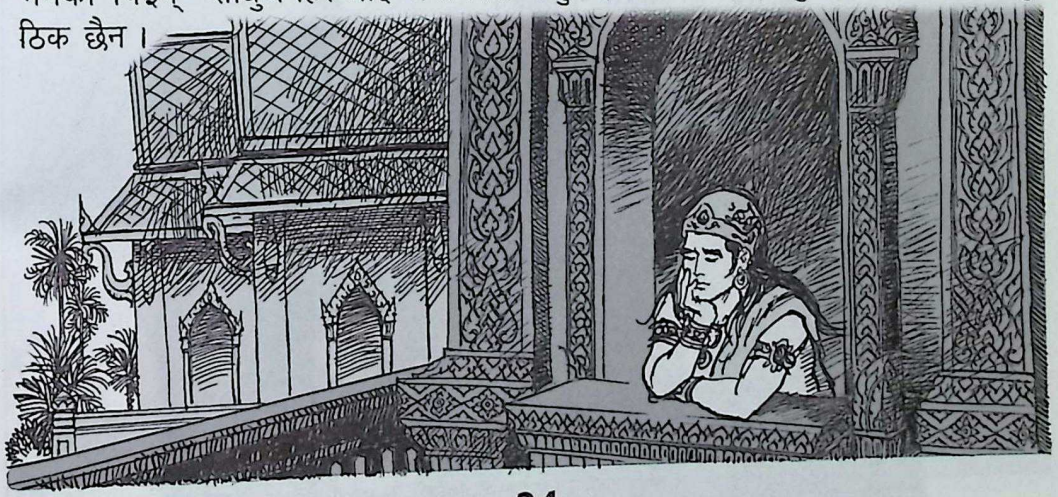


The King, on hearing thus, felt very sad. He mused : "That tree is still beautifully green, because it has no fruit, but this tree has been cut down and uprooted because it bore fruits.

This throne is like the tree with fruits; peaceful retirement is like the tree without fruits. Danger lurks around the one with worries and does not menace the one without worries. We will not be like the tree with fruits; we will be like the one without fruit."



राजाले देवीको हरेक वचनलाई सम्झना गर्न सकेनन्, किनकि सातदिनसम्म नुनिलो पानीमा पर्नाले उनको शरीर कमजोर थियो । यति मात्र सम्झना भयो कि देवीले स्पष्ट भनेकी थिइन्- साधुजनहरूलाई धर्मोपदेश नसुनाई राजाले परम सुखको मार्गमा लाग्नु ठिक छैन ।



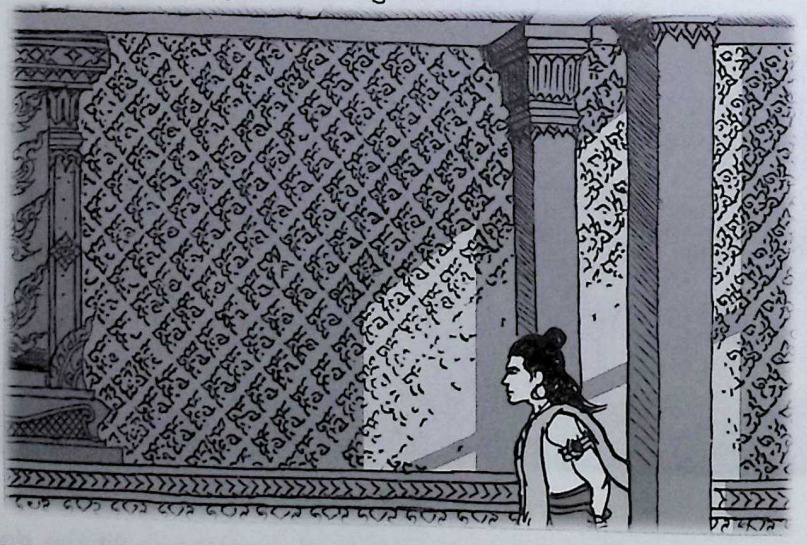
34

The King returned to the city and went to the palace. At the door of the palace, he paused for an instant and thought about what the Goddess Mani Mekhala had told him at the moment she picked him up from the sea.

The King could not remember the exact words, for he was exhausted and drowsy from the seven-day swimming in the briny water, but he knew that she had said he would not find the path to absolute happiness without sharing the wisdom he had found in the ocean.

मणिमेखलादेवीले उनलाई पू थ ले य महाविज्जालय नामको शिक्षणसंस्था स्थापित गर्नू, अनि मात्र परमसुखको मार्ग भेट्टाउनेछौ भनेर भनेकी थिइन् ।

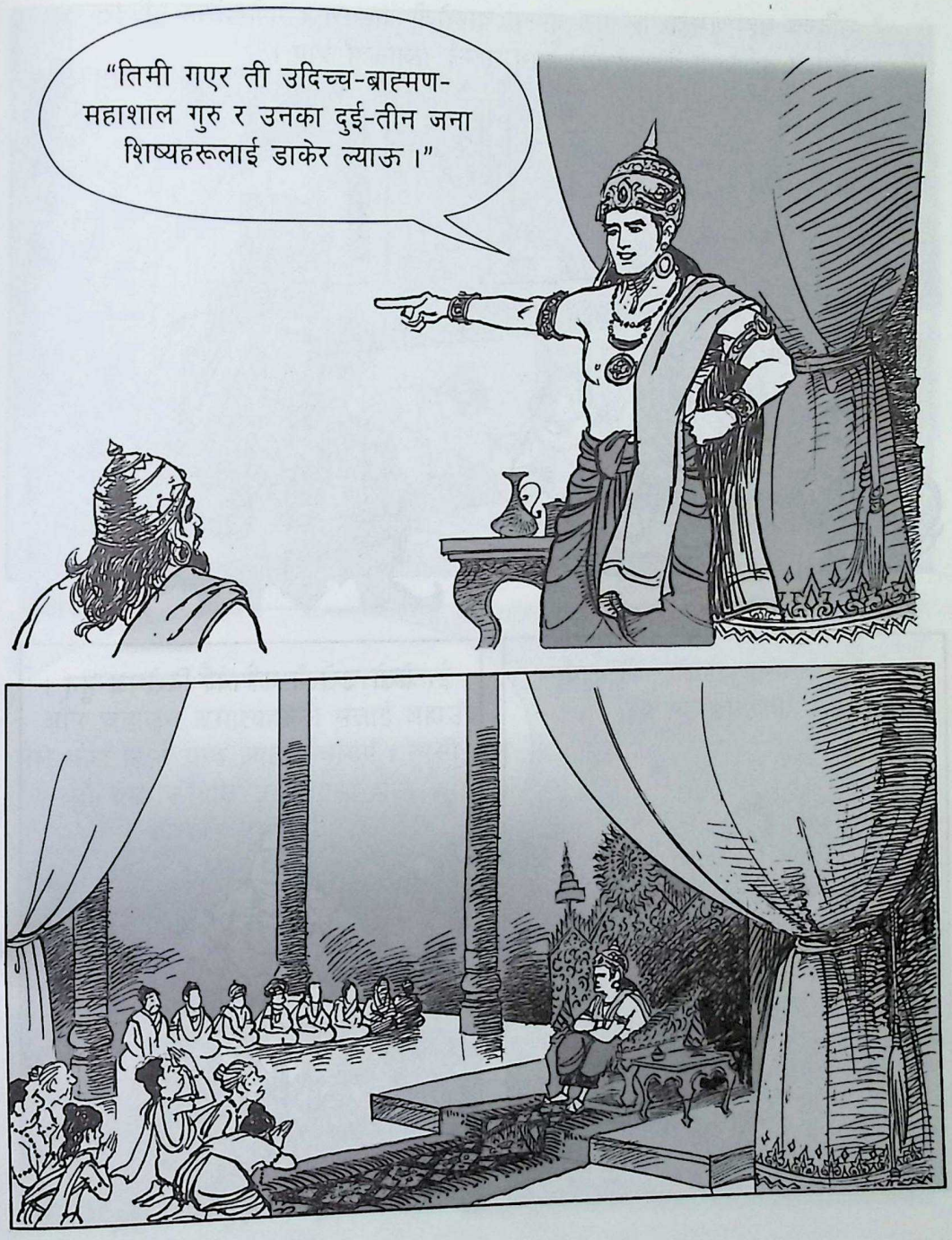
महासत्त्वले विचार गरे- चाहे व्यापारी होस्, चाहे किसान होस्, चाहे राजा होस् अथवा श्रमण, हरेक व्यक्तिले आ-आफ्नो कर्तव्य पूरा गर्नुपर्छ । जे होस्, मैले सबभन्दा पहिले त्यो फल फलेको रुखलाई पुनर्जीवित गर्नुपर्छ ।



Mani Mekhala had told him to establish an institute of high learning called the Pudalay Mahavijjalaya. Once he had fulfilled this mission, he could find the path to peaceful retirement.

The Great Being thought: "Each one, may he be a trader, a farmer, a king, or a priest, has his duty to do. Anyway, before anything else, we have to find a way to revive the fruitful mango tree."

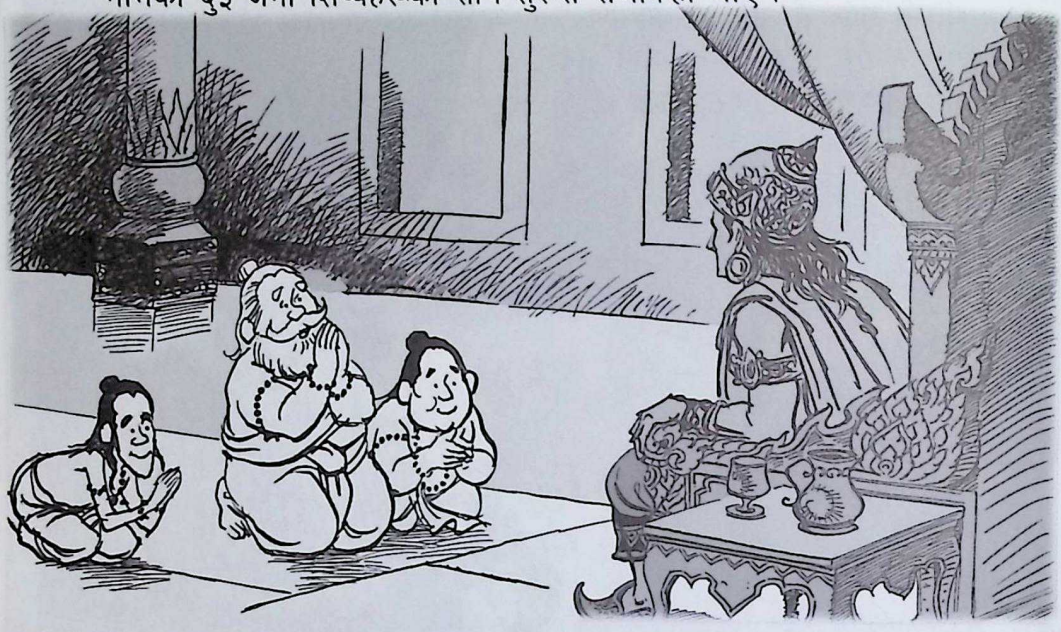
तत्कालै सेनापतिलाई बोलाई यस्तो आज्ञा भयो-

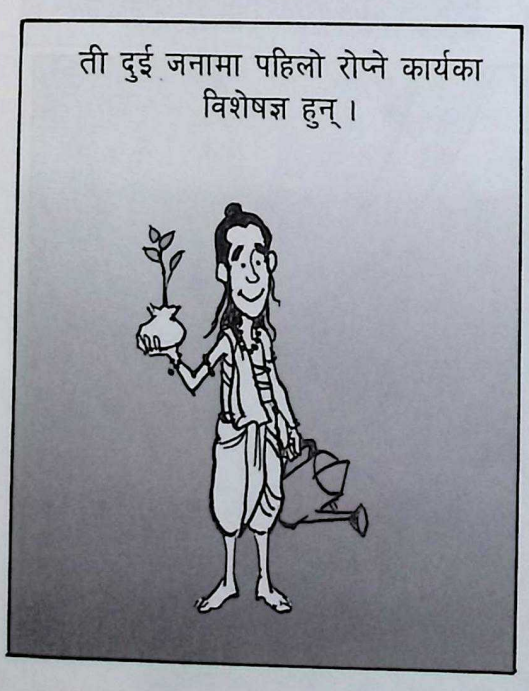


So he summoned the chief minister and told him: "Go and invite the Brahmin to come here, together with a couple of his disciples."

३५

उदिच्च ब्रह्मणमहाशाल गुरु आफ्ना चारुतेजो ब्राह्मण र गजेन्द्रसिंह पण्डित नामका दुई जना शिष्यहरूका साथ तुरन्तै राजाकहाँ आए ।

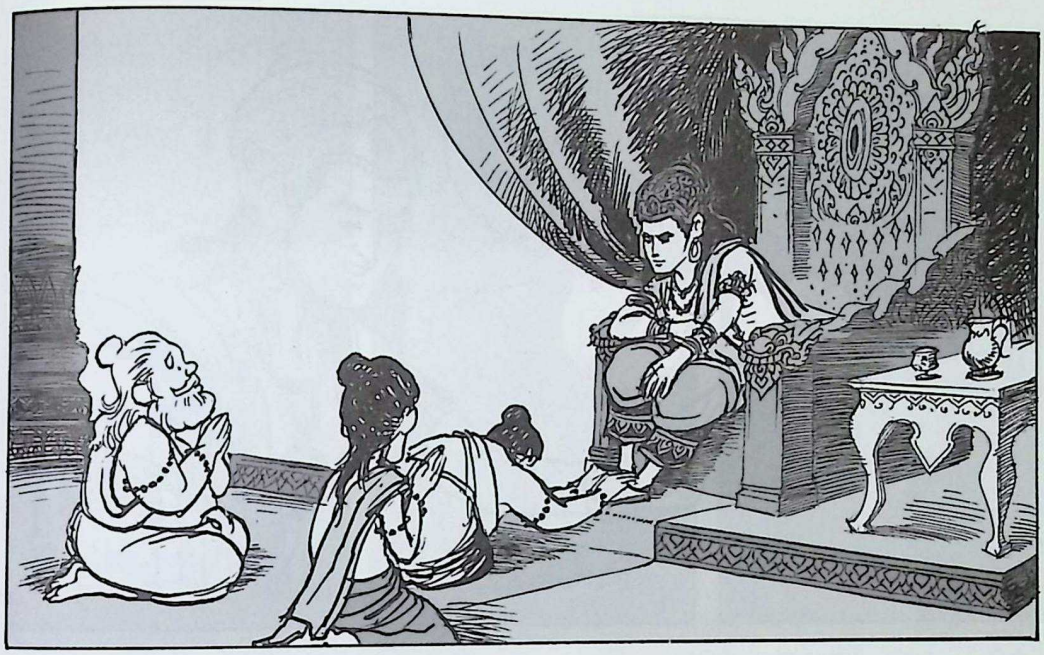


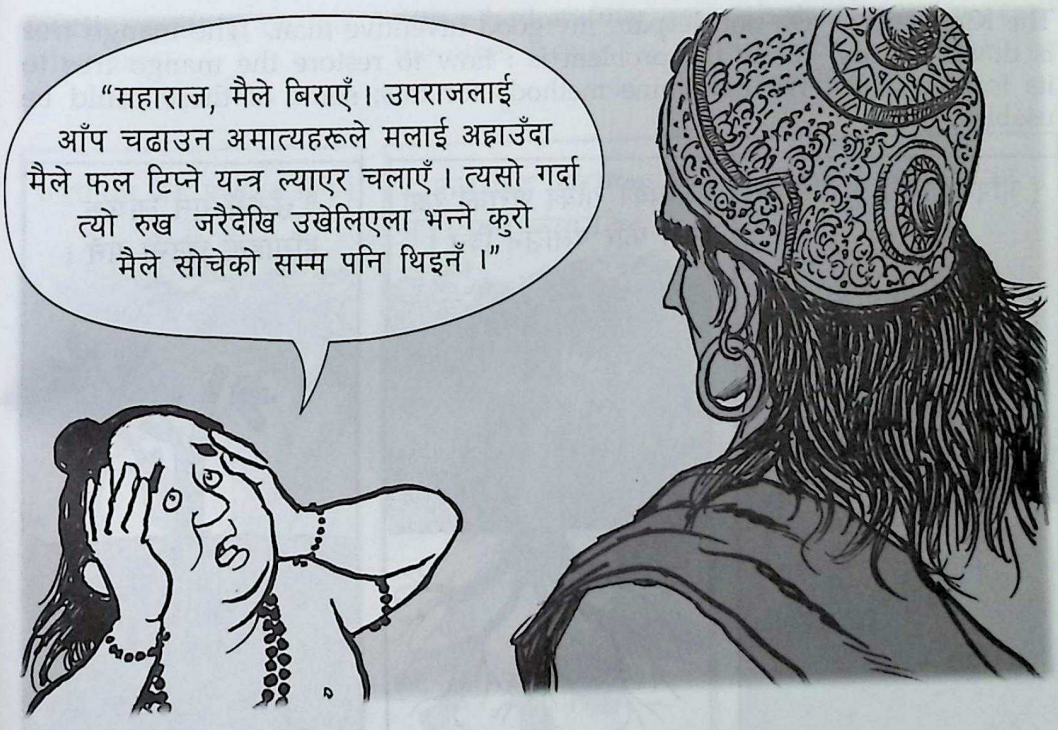


35

Udicchabrahmana Mahasala promptly came, along with two disciples, Charutejobrahmana and Gajendra Singha Pandit.
Of these two, the first mentioned was an expert in planting, the second one an expert in uprooting.

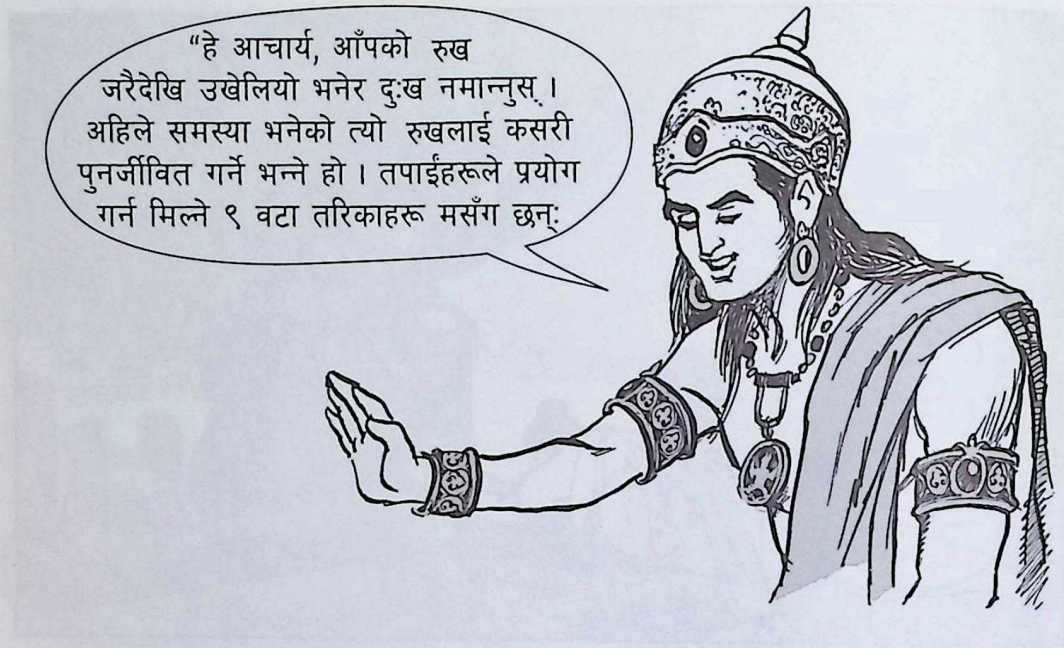
आइपुग्नासाथ गजेन्द्रसिंह पण्डित राजाका सामु लम्पसार परी पाउमा ढोगेर बिन्ती गरे-



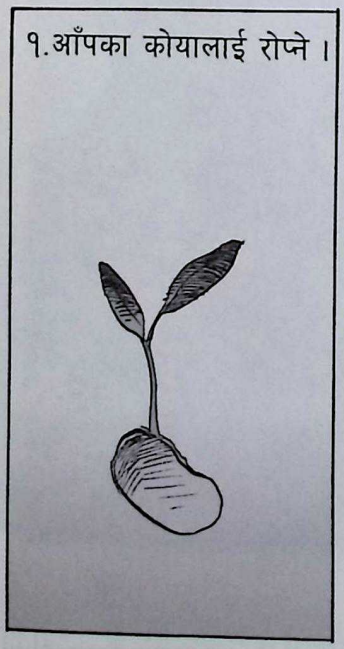


The moment they arrived, Gajendra Singha Pandit threw himself at the feet of the King and said : "Your humble servant is at fault; when the courtiers asked me to pick mangoes for the Viceroy, I used my new automatic fruit harvester, unwitting that it would uproot the mango tree. Your Majesty!"

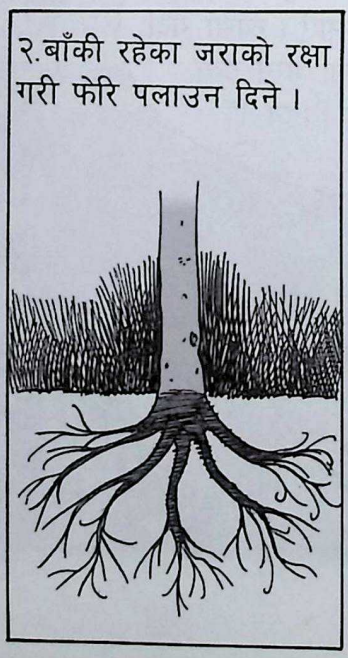
राजाबाट आज्ञा भयो-



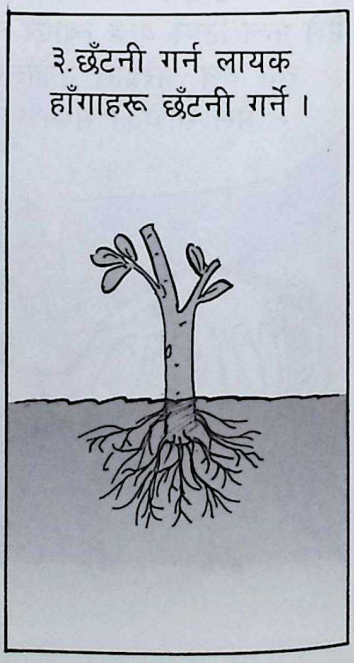
The King said : "Do not despair, my good inventive man. The mango tree is down already. Now the problem is : how to restore the mango tree to its former state. We have nine methods for this; some of these could be usable.



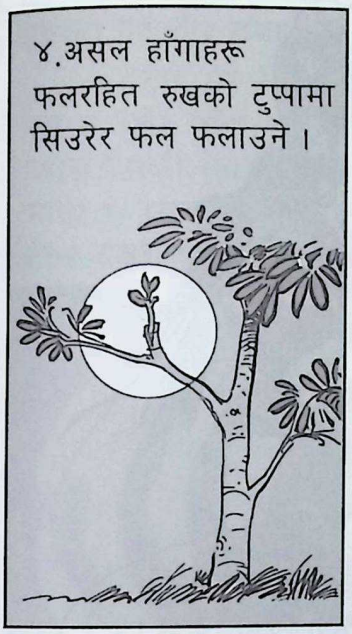
First : culturing the seeds;



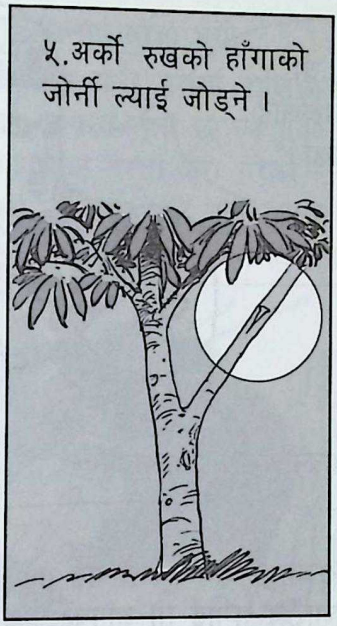
second : nursing the roots so they grow again;



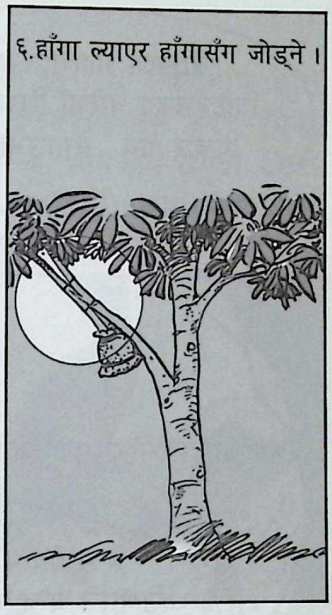
third : culturing (cutting) the branches;



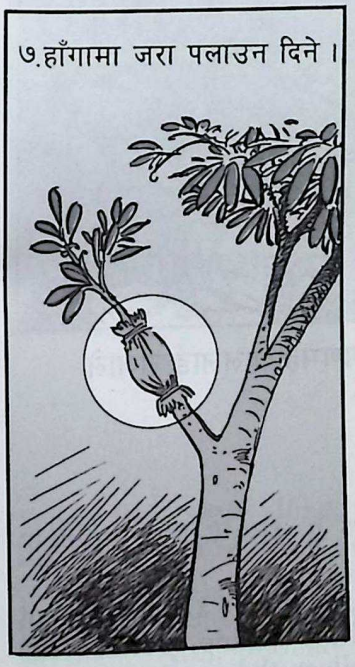
fourth : grafting on the other tree;



fifth : bud-grafting on the other tree;

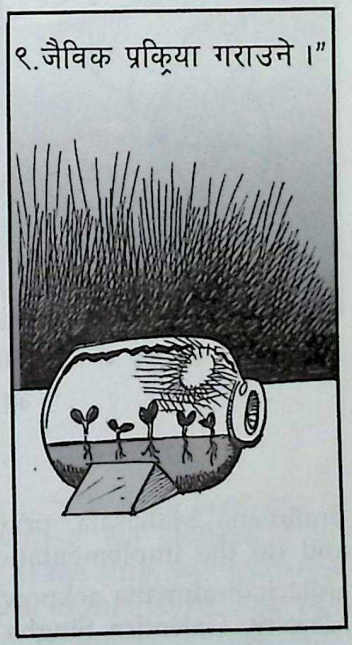


sixth : splicing (approach grafting) the branches;

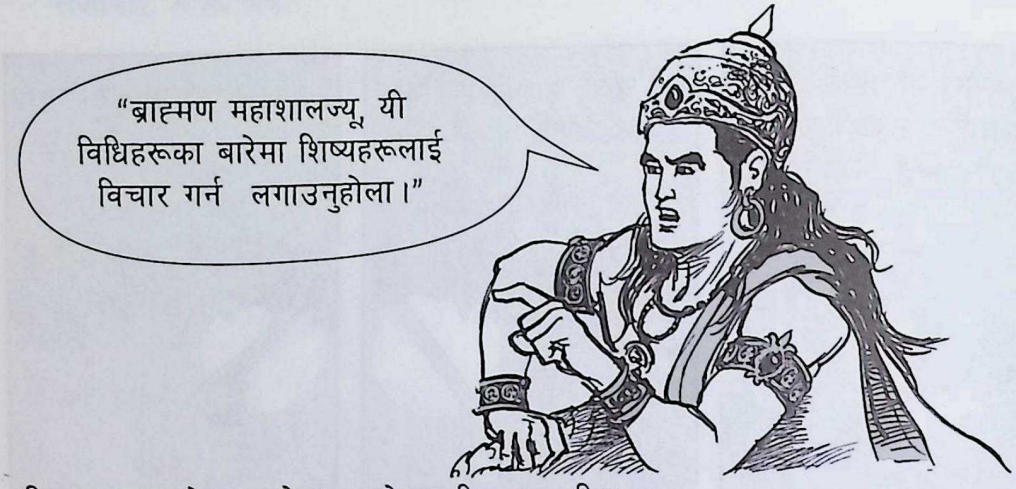


seventh : layering the branches;

eighth : smoking the fruitless tree, so that it bears fruit;



ninth : culturing the cells in a container.



उदिच्च ब्राह्मणले राजाको आज्ञाको यसरी जबाफ दिए-

राजाले ती दुई जना ब्राह्मणलाई तुरन्त पठाए। तर ब्राह्मणमहाशाललाई राजाले आफ्नो विचार सुनाउन रोकिराखे।

Brahmana Mahasala, pray order your two disciples to study the problem and do the implementation."

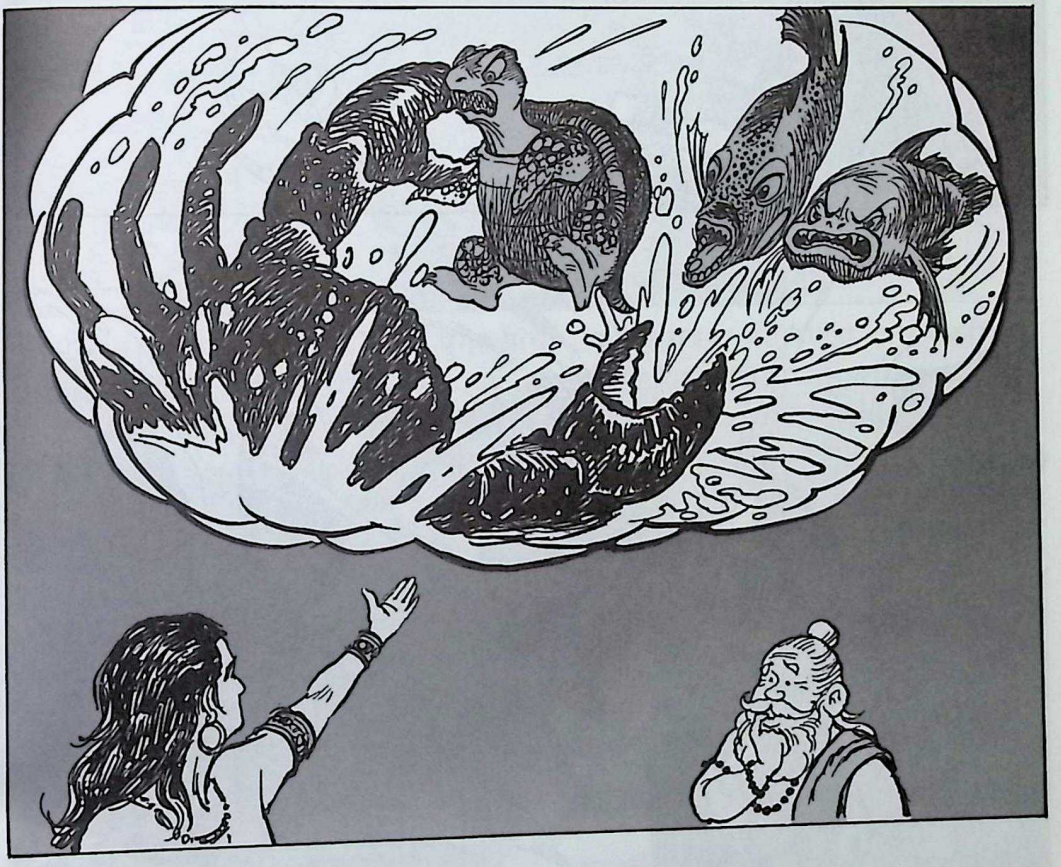
Udicchabrahmana acknowledged the royal order by saying : "Your Eminent Majesty, Gajendra Singha will immediately bring the machine to raise the tree to its upright station. And Charutejo will collect the seeds and the branches to act according to the royal initiative."

The King ordered the two to hasten on their way, but bade the Brahmana Mahasala to stay on for further consultation.

३६

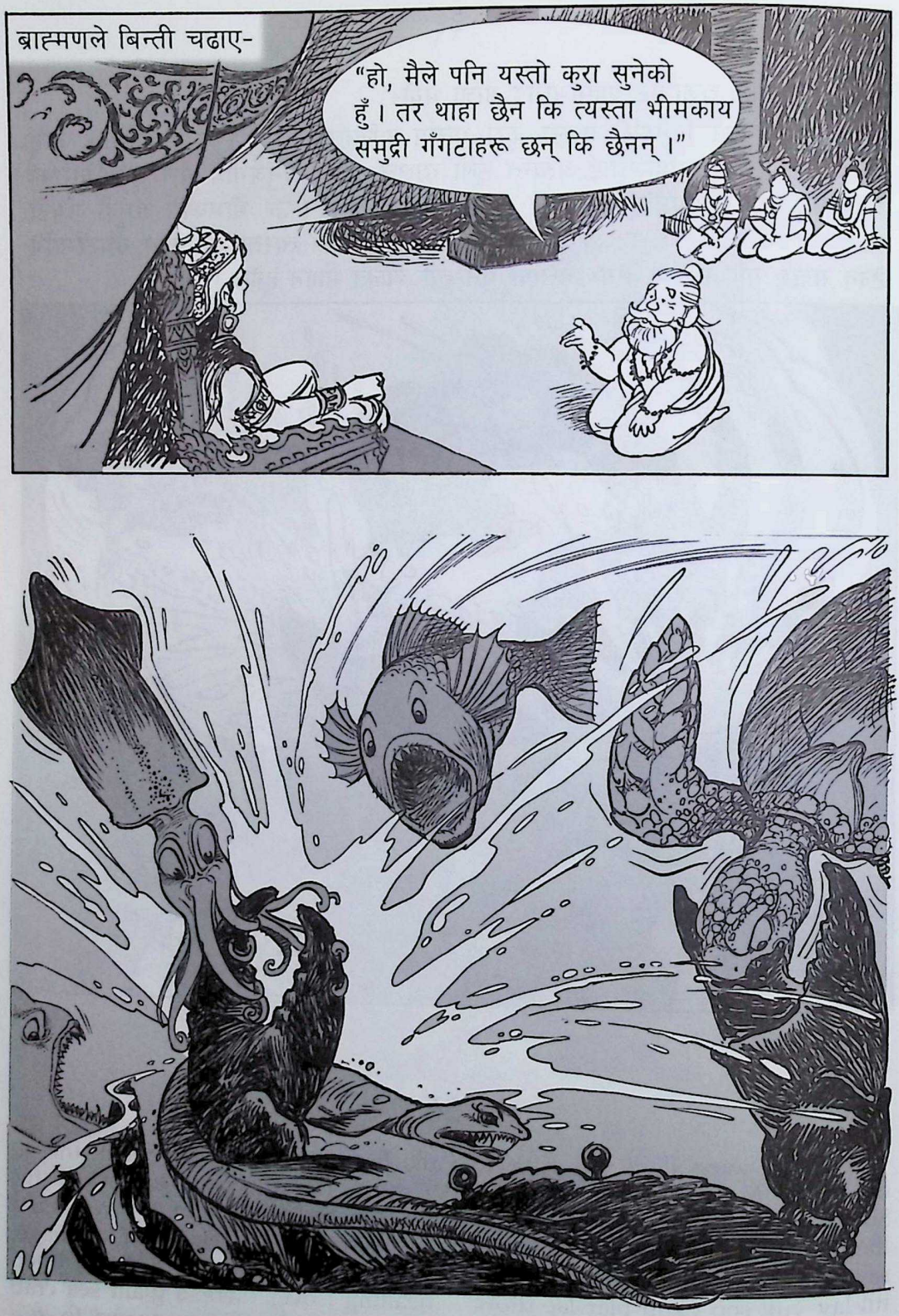
एकान्त पाएपछि राजाबाट ब्राह्मणलाई आज्ञा भयो-

"मैले धेरै दिनदेखि एउटा कुरा मनमा राखिछाडेको छु । म सुवर्णभूमि जान जहाज चढेर जाँदा जहाजलाई अत्यन्त ठूलो छालले धक्का दिनुअगावै मैले सुवर्णभूमिका व्यापारीहरूले सुवर्णभूमिकै भाषाबाट यस्तो कुरा गरेको सुनें-ऊ, भीमकाय समुद्री गँगटो माछा र कछुवाहरूसँग सङ्घर्ष गर्दैछ । फेरि बोले- जसले त्यस्ता भीमकाय गँगटोमाथि टेक्न सक्छ, यदि साँच्चै जाँगर चलायो भने त्यो व्यक्ति महान हुनेछ ।"



36

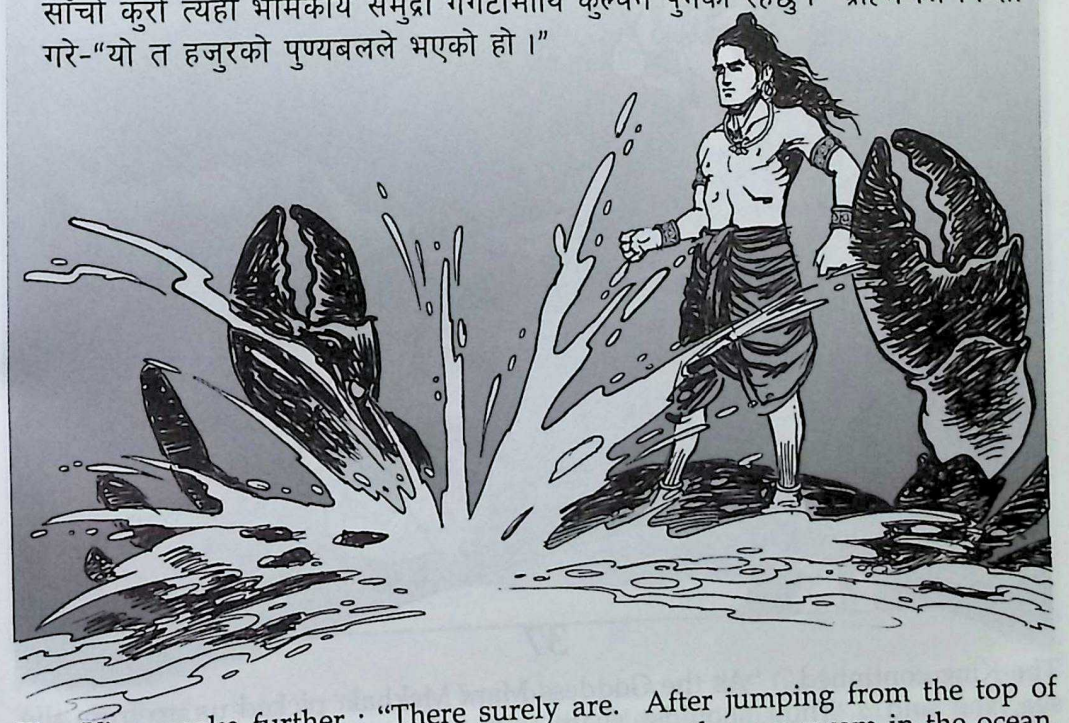
When they were alone, the King told the Brahmin : "We have kept this to ourselves for a very long time, ever since the time we embarked for Suvarnabhumi. Just before the giant waves charged at the ship, we overheard the Suvarnabhumic traders talking among themselves in their own language, saying : 'Non, pudalay yak su kab pla lae tao. (pronounced : 'noaṅ, bpoo tul-lay yuk soo gkub plar lae dtow.' meaning : over there, a giant sea crab fights with fish and turtles.)' And they also said that whoever manages to step on that giant crab, will achieve greatness, provided he practises genuine perseverance."



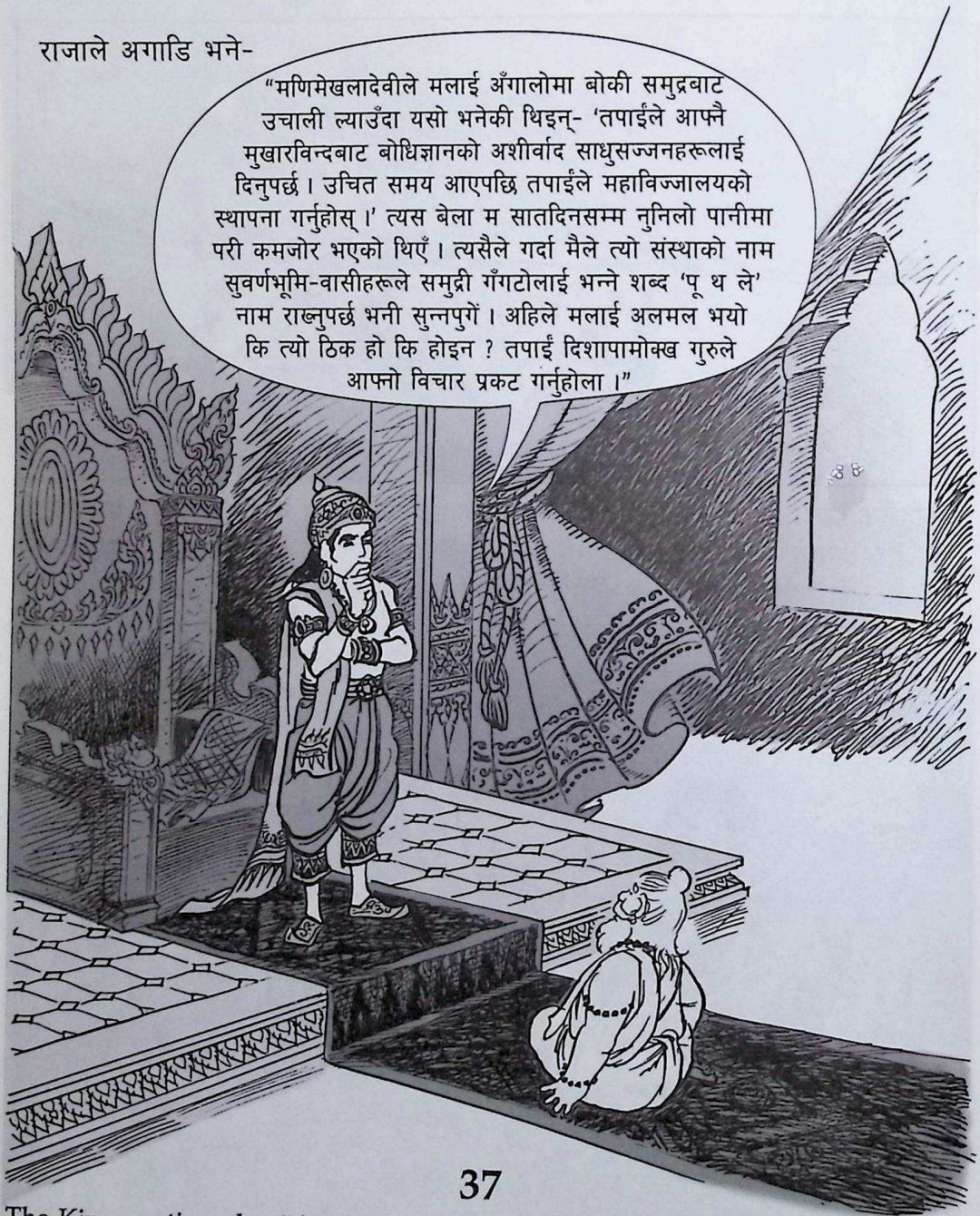
The Brahmin said : "I have also heard of a story in this vein, but I do not know if there are such giant crabs."

राजाले अगाडि भने-
"अवश्य पनि छ । म जहाजको मस्तुलबाट समुद्रमा हामफालेर माछा र कछुवाहरूका घेरालाई नाघेर गई समुद्र पार लाग्न पौड्दै थिएँ, बीच-बीचमा म सुस्ताउँथें ।

कहिलेकाहीं म समुद्रको किनारमा पुगेर पाँचौं उदकूपमसूत्रमा बताइएका सात प्रकारका व्यक्तिहरूमध्ये छैटौं प्रकारको जस्तो भई समुद्रीको पीँधमा कुल्चेको अनुभव हुन्थ्यो । तर साँचो कुरो त्यही भीमकाय समुद्री गँगटोमाथि कुल्चन पुगेको रहेछु ।" ब्राह्मणले बिन्ती गरे-"यो त हजुरको पुण्यबलले भएको हो ।"



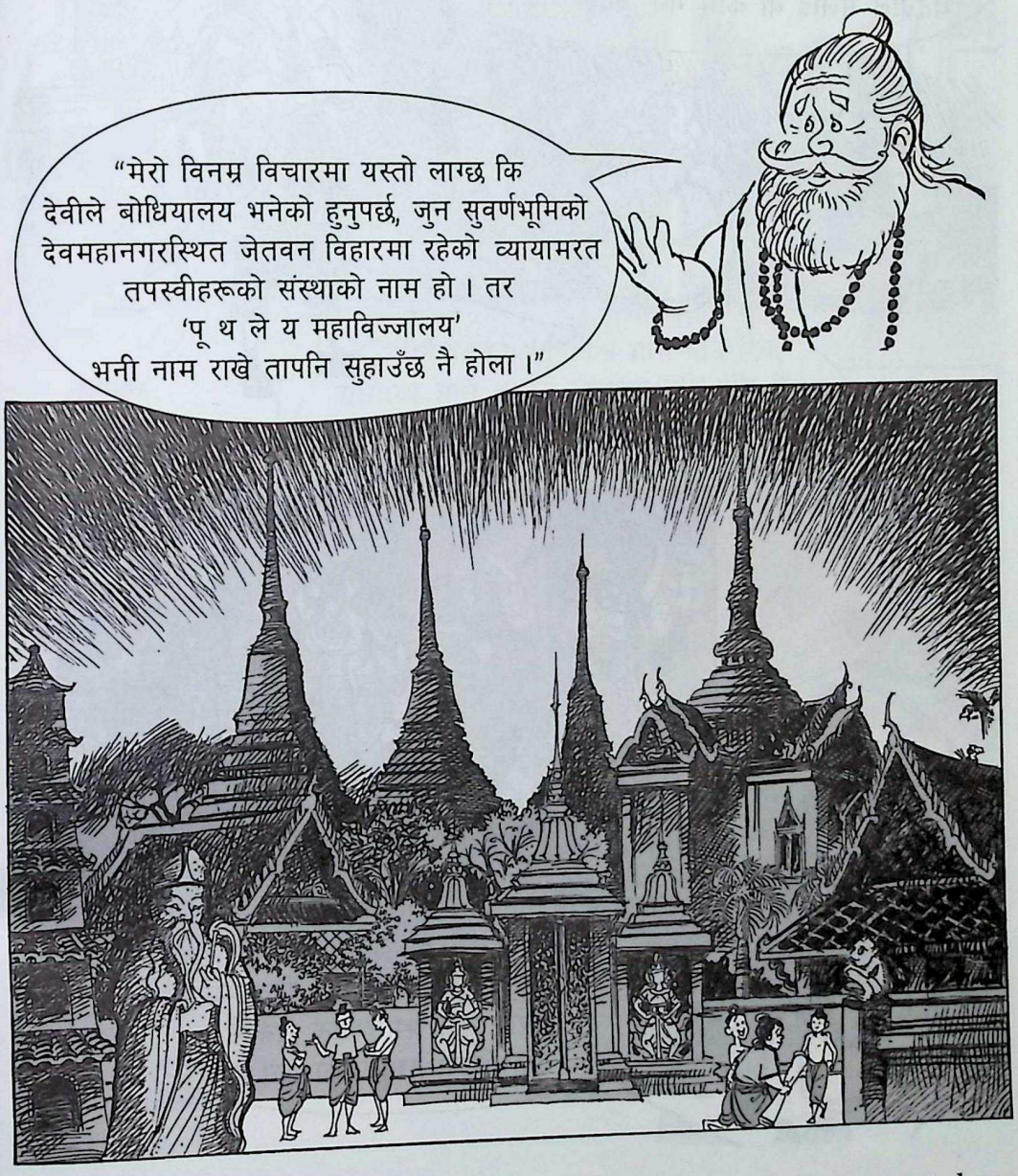
The King spoke further : "There surely are. After jumping from the top of the mast into the sea beyond the fish and the turtles, we swam in the ocean. We rested from time to time. Sometimes we felt like treading on the sea floor, like being near the shore, the same feeling as the sixth individual among the Seven Individuals (in the Fifth Udakupamasutta). In fact, it was the Giant Sea Crab." The Brahmin said : "Really, that was the great merit of your perseverance."



37

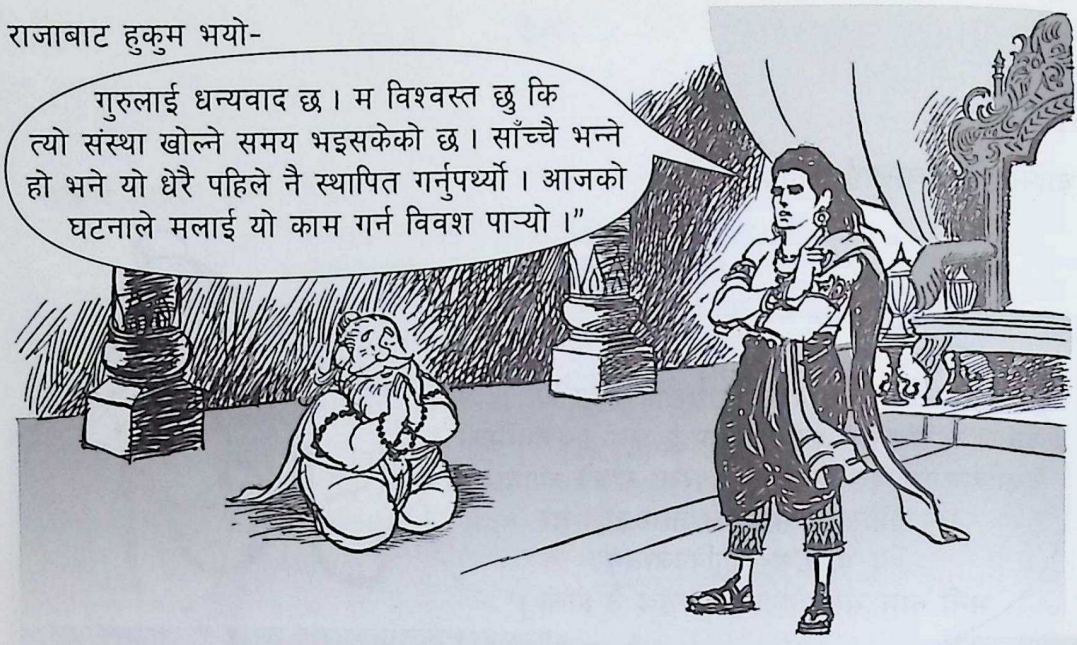
The King continued : "As the Goddess Mani Mekhala picked us up from the sea, she said : 'Thou shouldst share with others the boon of enlightened wisdom. When time comes thou shouldst establish an institute of high learning.' At that time we were exhausted and dazed; so we thought we heard we should name the institute after the sea crab which is called 'Pudalay' in Suvarnabhumic language. Now we are not sure of the name; please, great teacher, voice your thoughts."

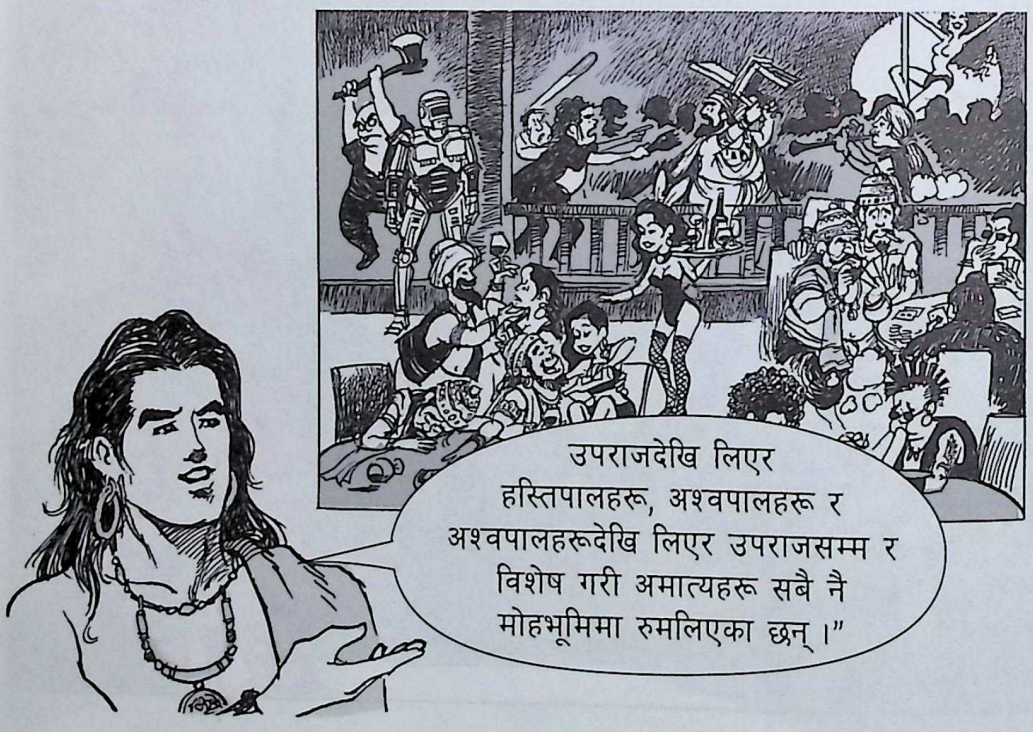
ब्राह्मणले राजालाई जबाफ टक्र्याए-



The Brahmin said : "In my humble opinion, the Goddess must have said 'Bodhiyalaya', the same name as the Hermits' Institute in the Jetavana Temple, in Devamahanagara, Suvarnabhumi. But if the institute is called the 'Pudalay Mahavijjalaya', it would be quite adequate."

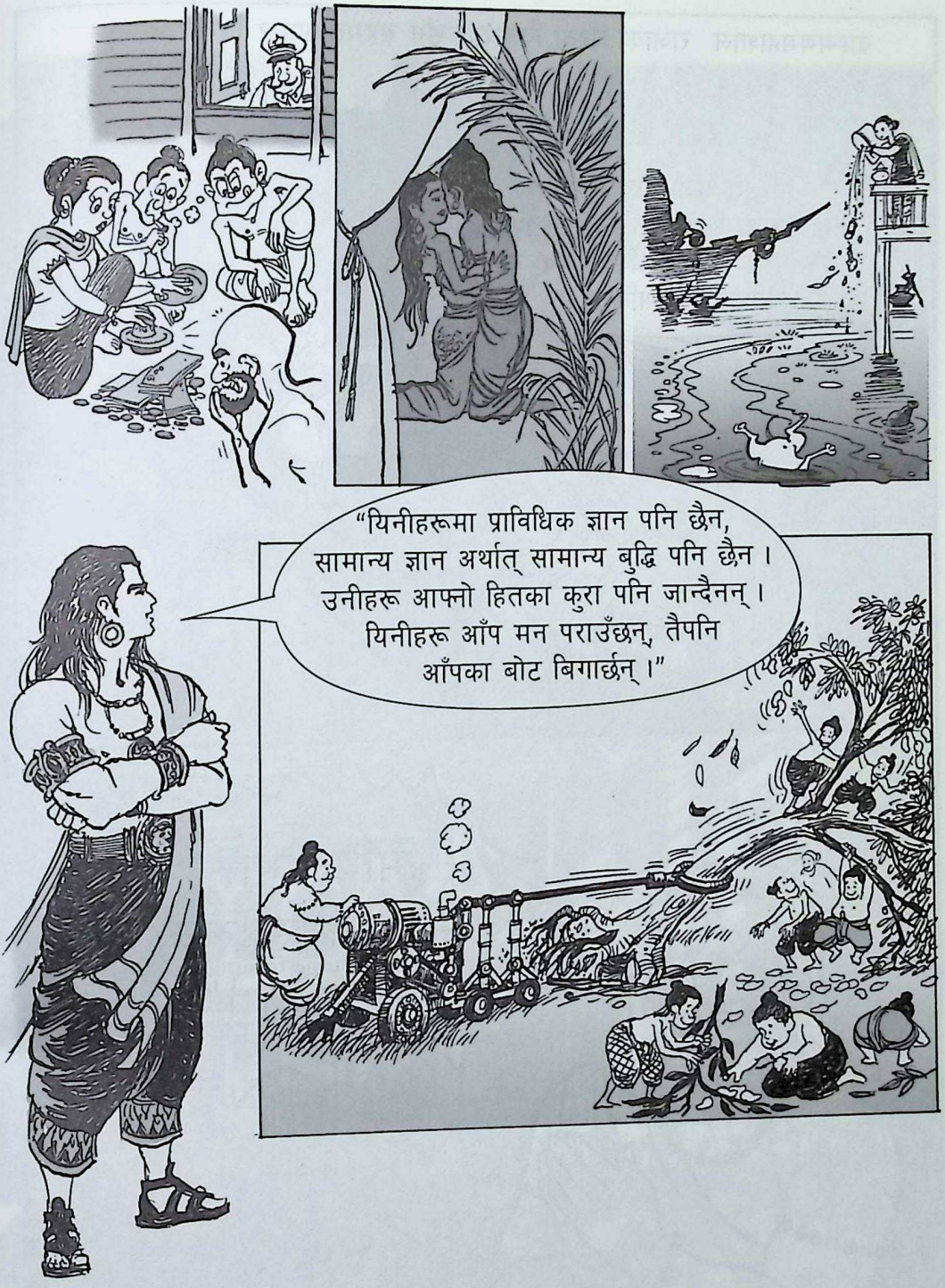
राजाबाट हुकुम भयो-



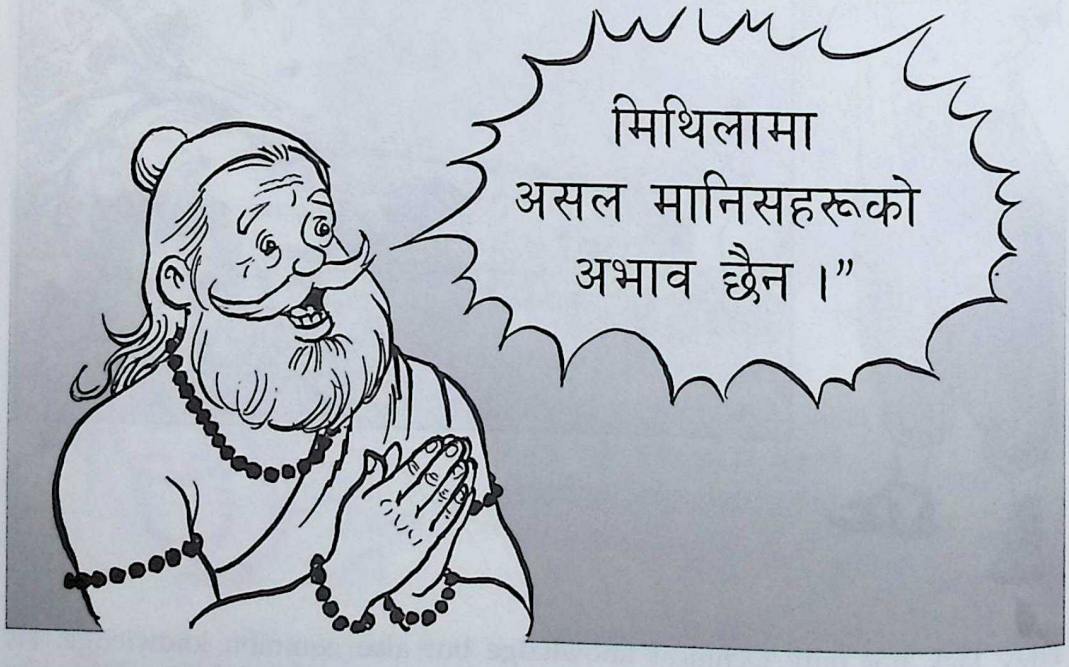


The King said : "Thank you, dear teacher. We are sure that time has come to establish that institute. In fact, it should have been established many years ago. Today's events have shown the necessity.

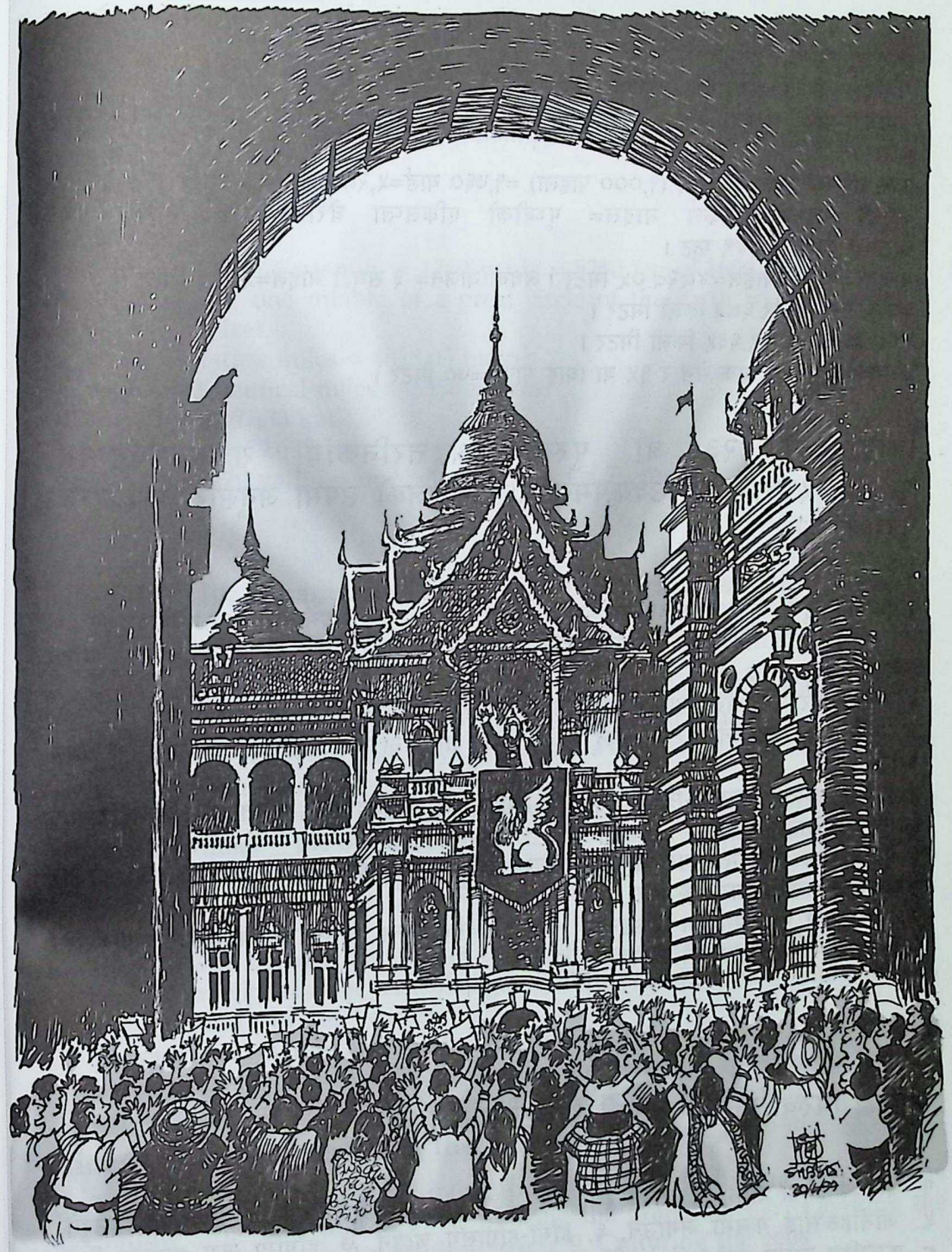
From the Viceroy down to the elephant mahouts and the horse handlers, and up from the horse handlers to the Viceroy, and especially the courtiers are all ignorant.



They lack not only technical knowledge but also common knowledge, i.e. common sense : they do not even know what is good for them. They like mangoes, but they destroy the good mango tree."



The Brahmin supported the idea; he said : "Wise King, you do not have to worry; I still have some good dependable disciples and The Pudalay Mahavijjalaya will be established. Mithila is not yet at a loss for good people!"



परिशिष्ट

पू थ ले य महाविद्यालय यसको सही नाम बोधियालय अथवा बोध्यालय अथवा बोधालय हो । तर स्वर ओ स्वर ऊ हुनगयो ।
"मिथिला, विदेह" ; वर्तमान् जनकपुर, नेपाल ।
"कालचम्पाक, अंगदेश अथवा "कालचम्पा" चम्पा", "चम्पापुर", वर्तमान भागलपुर, विहार राज्य, भारत ।
स्थलमाईल= मिलिया पासुम (१,००० पाइला) =१,७६० यार्ड=५,२८० फुट=१,६०९.३५ मिटर ।
समुद्री माइल=नटिकल माइल= पृथ्वीको एकिलप्ता घेराको एक मिनट=१,८५२ मिटर=६,०७६.११,५४९ फुट ।
योजन= ३ स्थलमाइल=४८२८.०५ मिटर । अथवा योजन= ३ समुद्री माइल=५,५५६ मिटर ।
६० योजन= २८९.६८३ किलो मिटर ।
७०० योजन=३३७९.६३५ किलो मिटर ।
उसभ= २० यष्टि= एक सेन र १५ वा (थाइ माप) =७० मिटर ।

त्रिपिटकको २३ औं पुस्तक अङ्गुत्तरनिकाय, सत्तक निपात, पृ. ५६३-५६४, पाँचौं उदकूपमसूत्रबाट । (जलको उपमा अनुसार ७ प्रकारका पुद्गलहरू)

१.एकचोटि डुबेर फेरि माथि नआउने व्यक्ति अर्थात् हीन र अकुशल धर्महरूले मात्र युक्त पुद्गल ।
२. माथि उठेर फेरि डुब्ने व्यक्ति अर्थात गुणधर्मले युक्त तर त्यो घट्दै गएको व्यक्ति (पुथुजन=पृथग्जन) ।
३. माथि उठेर उत्रेर बस्ने व्यक्ति अर्थात् गुणधर्ममा कमी नआउने व्यक्ति (कल्याणपुथुजन) ।
४. उत्रेर स्थिर भई हेर्ने र स्पष्ट देख्ने व्यक्ति अर्थात् स्रोतापन्न व्यक्ति (धर्मको स्रोतमा पुगेको प्रथम व्यक्ति ।
५. उत्रेर चारैतिर नियाली, पौडेर पार लाग्ने व्यक्ति अर्थात सकृदागामी व्यक्ति (फेरि एकचोटि मात्र कामभवमा आउने व्यक्ति)
६. उत्रेर कम गहिरोतिर गई समुद्रको पीँधमा छुन सक्ने व्यक्ति अर्थात् अनागामी व्यक्ति (फेरि कामभवमा फर्केर नआउने व्यक्ति) ।
७. उत्रेर पारि पुगेर स्थलमा उभिइरहेको व्यक्ति अर्थात् अर्हन्त व्यक्ति (चेतोविमुक्ति र प्रज्ञाविमुक्ति पाएर आस्रवरहित भइसकेको व्यक्ति) ।

आँपका बिरुवा पुनर्जीवित गर्ने ९ वटा तरिकाहरू

१. आँपका कोया रोप्ने, २.जराको रक्षा गर्ने, ३. हाँगाहरूको छँटनी गर्ने, ४. टुप्पालाई सिउरने, ५. जोर्नीहरूलाई कलमी लगाउने, ६. हाँगा-हाँगासँग जोड्ने, ७. हाँगामा जरा पलाउन दिने, ८. फलरहित रुखमा धूवाँ पार्ने, ९. जैविक प्रक्रिया गराउने ।

Appendices

The Pudalay University. The right name should be "Bodhiyalaya" or "Bodhayalaya" or "Bodhyalaya" where the "o" became "u".
Mithila, Videha. Modern Janakapur, Nepal.
Kalachampaka, Anga. (Kalachampa, Champa, Champapur). Modern Bhagalpur, Bihar.

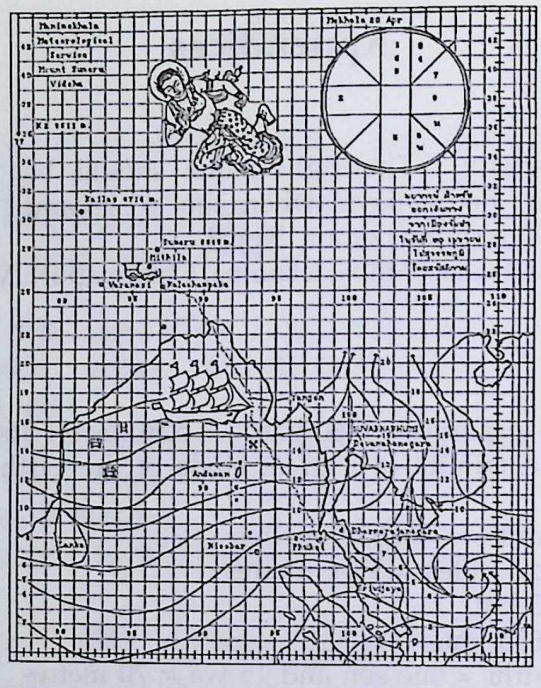
Statute Mile = milia pasuum = 1760 yards = 5280 feet = 1609.35 metres.
Nautical Mile = one minute of a great circle of the earth = 1852 metres = 6076.11549 feet.
League = 3 statute miles = 4828.05 metres
or league = 3 nautical miles = 5556 metres
60 leagues = 289.683 km.
700 leagues = 3379.635 km.
One usabha = 20 yatthi = one sen and 15 wa = 70 metres

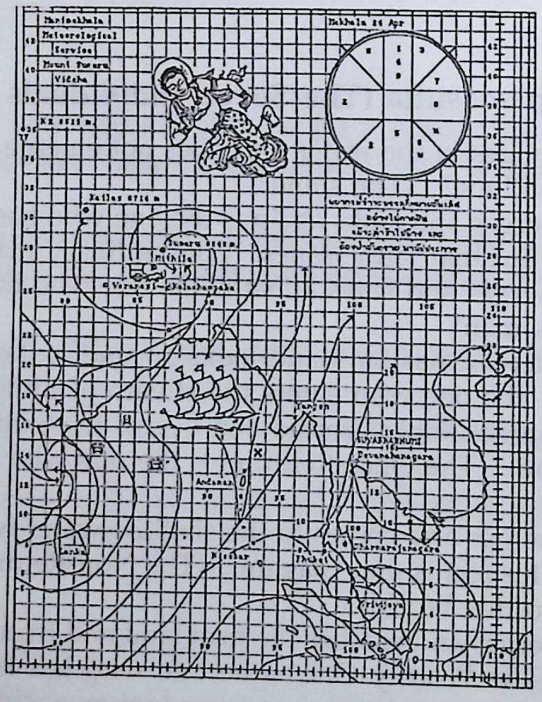
The Fifth Udakupamasutta (The Seven Individuals in the Water)

1. The one who plunges in the water and does not emerge is the one who is wholly wicked and evil. (The sinner).
2. The one who emerges and sinks again is the one who has had a glimpse of faith in wisdom but that faith wanes. (The ordinary man).
3. The one who emerges and stays afloat is the one who has faith and keeps it. (The virtuous man).
4. The one who emerges, has faith and looks around is the Sotapanna. (The Stream-Winner – the one who enters the stream of Enlightenment).
5. The one who emerges, looks around and begins to swim toward the shore is the Sakadagami. (The Once-Returner – the one who will return to this World but once).
6. The one who emerges and comes to the shallow water where he can touch the bottom with his feet is the Anagami. (The Non-Returner – the one who will not return to this World).
7. The one who emerges and reaches the firm land and treads the high ground is the Arahat. (The Worthy One – the one who has freed himself of all bondage with mind-emancipation and wisdom-emancipation).

Nine methods for restoring the mango tree

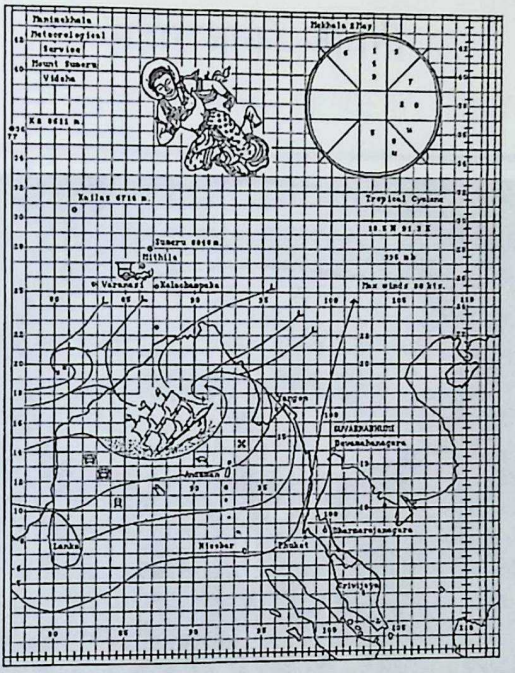
1. Culturing the seeds 2. Nursing the roots 3. Culturing the cuttings 4. Grafting 5. Bud-grafting 6. Splicing the branches 7. Layering the branches 8. Smoking the fruitless tree 9. Culturing the cells

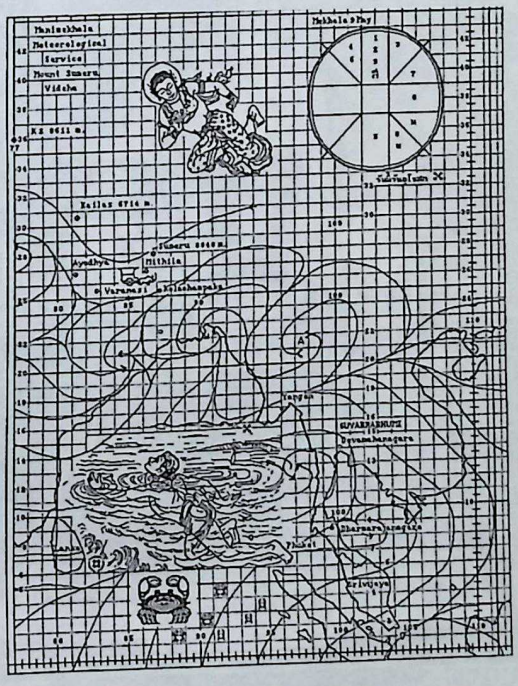




पृष्ठ ४६, ४७, ५६,५७ का नक्साहरू

राजावाट बनाइएका नक्साहरू- यिनमा यो पुस्तकमा उल्लेख भएका पुराना बस्तीहरूको भौगोलिक अवस्थिति देखाइएका छन् । यसबाहेक कथामा देखिएका कुराहरूलाई होराशास्त्रको आधारमा राजावाट अनुमान गरिएका मौसम-विज्ञानअनुसार हावा बग्ने दिशासम्बन्धी तथ्यहरू समुद्रीयात्राका दिनहरू र अभागी जहाजको अवस्थितिहरू देखाइएका छन् ।





Charts on pages 46, 47, 56, 57

Charts drawn by His Majesty the King showing the geographical location of some ancient cities mentioned in the story, the meteorological data about the direction of the winds, the astrological data on the supposed travelling dates in the story and the supposed foundering location of the ill-fated ship.

महाराजाको जीवनी

बरपाद समदेद् (श्रीमन्) बरपरमेन्द्र महाभूमिबल अतुल्यतेज, चक्रीराजवंशीय नवम राजाको जन्म क्याम्ब्रिज नगर, मेसाच्युसेट्स राज्य, संयुक्तराज्य अमेरिकामा ५ दिसम्बर बु.सं.२४७० मा भएको हो । मौसुफ समदेद् (श्रीमन्) बरमहितलाधिपेशर अतुल्यतेज विक्रम बरपरमराजजनक र समदेद् बरश्रीनगरिन्द्रापरमराजजननीका पुत्र र बरपाद समदेद् (श्रीमन्) बरचुलचअम क्लाउचाउयूहव (पाँचौं राजा) का नाति होइबक्सिन्छ । मौसुफ आफ्ना विषयगत ज्ञानको सैद्धान्तिक तथा विस्तृत अनुभवलाई आधार मानी काम गर्ने विकासकर्ता होइबक्सिन्छ । मौसुफ गुणधर्म (असल चरित्र) तिर पनि असल नमुना होइबक्सिन्छ । आफ्ना दाज्यु राजा र आफ्ना पिताले गरेको श्यामदेशलाई अन्य विकसित मुलुकहरू जत्तिकै विकसित गर्ने दृढ प्रतिज्ञालाई निरन्तरता दिई थाइल्याण्डवासीहरूको सुख समृद्धिका लागि र देशको विकास र सुदृढताका लागि अनेक प्रकारका क्रियाकलापहरू गरिबक्सेको छ । यी कार्यहरू स्वदेशी तथा विदेशीहरूले स्पष्ट देखेकै छन् ।

शिक्षा

मौसुफले प्रारम्भिक शिक्षा मातर देई विद्यालय, बैंकक्मा; प्राथमिक शिक्षा Miremont विद्यालय, लोशानन् नगर, स्विटजरल्याण्ड मुलुकमा; माध्यमिक शिक्षा Ecole Nouvelle de la Suisse Romande Chailly-sur-Lausanne मा अनि lausanne नगरस्थित Gymnase Classique Cantonal विद्यालयबाट Bachelier ès Lettres को प्रमाणपत्र पाइबक्स्यो । मौसुफले Lausanne विश्वविद्यालयबाट विज्ञान विषयक उच्च शिक्षा अध्ययन गरी पछि राजकार्य गर्नका लागि विषयान्तर गरी राजनीति शास्त्र र कानुन विषयक अध्ययन गरिबक्स्यो ।

राजनिबन्धहरू

साहित्यिक क्षेत्रमा मौसुफको दखल र सामर्थ्य देशवासीहरूले थाहा पाएको धेरै भइसक्यो । मौसुफको अनूदित कृति नाय इन् फू पिद् थअङ् ल्हाङ् फ्रा बु. सं. २५३६ मा प्रकाशित भयो , जुन *"A man Called Intrepid"* नामको William Stevenson को कृति थियो, अर्को अनूदित कृति *"तितो"* २५३७ मा प्रकाशित भयो जुन कि *"Tito"* नामक Phyllis Auty को कृति थियो । यी दुइटै विदेशी भाषाबाट अनुवाद गरिएका थिए । यी पुस्तकहरू ती वर्षहरूमा सर्वाधिक बिक्री भएका थिए । पहिलो अनूदित कृति त एक लाख प्रति भन्दा बढी बिक्री भएको थियो । यी दुइटै पुस्तकहरूको बिक्रीबाट आर्जित धन जयवढनामूलनिधि (कोष) लाई राजदान गरिबक्स्यो ।

ABOUT THE AUTHOR

His Majesty King Bhumibol Adulyadej, the ninth monarch of the Royal House of Chakri, was born in Cambridge, Massachusetts, the United States of America, on Monday 5th December 1927, son of Their Royal Highnesses Prince and Princess Mahidol of Songkhla and a grandson of King Chulalongkorn. He has followed the resolute purpose of both his father and grandfather who in their time were determined to develop and reform various institutions of Thailand to bring them abreast with those of the Western World. With deepest concern for the Thai Nation, His Majesty, who is both a theorist and a practitioner of development and regarded as a paragon of virtue, has applied his perseverance and devotion to the sustainable development for the secure future of his people which is a recognized fact worldwide.

Education

After a brief period of primary schooling at Mater Dei School in Bangkok, His Majesty left for Lausanne, Switzerland to further his primary education at Miremont and secondary education at the Ecole Nouvelle de la Suisse Romande, Chailly-sur-Lausanne. He received the Bachelier ès Lettres diploma from the Gymnase Classique Cantonal, and then chose to enter the University of Lausanne to study Science but later changed to Political Science and Law due to the demand of duty.

Literary Works

His Majesty's literary genius has long been recognized by the Thai people. His major works, **Nai In Phu Pit Thong Lang Phra,** published in 1993, translated from *A Man Called Intrepid* by William Stevenson and **Tito,** published in 1994, translated from the book of the same title by Phyllis Auty, were best-sellers among the Thai translation publications in those years. As for the first book, the publication of over 100,000 copies has been an all-time record. His Majesty has graciously donated the proceeds from the books to the Chai Pattana Foundation.

สำนักราชเลขาธิการ
เลขรับที่ 14919
วันที่ 18 ต.ค. 2543
เวลา 14.15 น.

ที่ พ ๕๑๙/๒๕๔๓

สำนักเลขานุการสมเด็จพระสังฆราช
วัดบวรนิเวศวิหาร กรุงเทพมหานคร

๑๕ ตุลาคม ๒๕๔๓

เรื่อง บังคมทูลเพื่อขอพระราชานุญาตแปลพิมพ์พระราชนิพนธ์เรื่อง พระมหาชนก ฉบับการ์ตูน เป็นภาษาเนปาลี

เจริญพร ราชเลขาธิการ

สิ่งที่ส่งมาด้วย พระราชนิพนธ์เรื่อง พระมหาชนก ฉบับการ์ตูน แปลเป็นภาษาเนปาลี

ด้วยพระวิปัสสี (SHRAMANER WIPASSI) ฉายา ธมฺมาราโม ซึ่งเป็นชาวเนปาล เข้ามาประเทศไทย เพื่อรับการศึกษาปริยัติธรรม ตั้งแต่ พ.ศ. ๒๕๒๘ ถึงปัจจุบัน เป็นสัทธิวิหาริกของสมเด็จพระญาณสังวร สมเด็จพระสังฆราช สกลมหาสังฆปริณายก มีวิริยะอุตสาหะในการศึกษาวิชาต่างๆ โดยเฉพาะภาษาไทย และได้แปลพระราชนิพนธ์เรื่อง พระมหาชนก ฉบับการ์ตูน เป็นภาษาเนปาลี (ภาษาราชการของประเทศเนปาล) ประสงค์จะนำไปพิมพ์เพื่อเผยแผ่แก่ชาวเนปาล โดยจะพิมพ์ในนามวัดสิริกิตติ์วิหารในพระสังฆราชูปถัมภ์ เมืองกิตติปูร์ กรุงกาฐมัณฑุ ประเทศเนปาล

จึงเจริญพรมาเพื่อพิจารณา หากเป็นการสมควรขอโปรดนำความกราบทูลทราบฝ่าละอองธุลีพระบาท ขอพระราชทานพระบรมราชานุญาตพิมพ์พระราชนิพนธ์เรื่อง พระมหาชนก ฉบับการ์ตูน แปลเป็นภาษาเนปาลี ต่อไป.

ขออำนวยพร

(พระราชรัตนมงคล)
ผู้ปฏิบัติหน้าที่เลขานุการสมเด็จพระสังฆราช

โทร. ๒๘๑-๒๘๓๑-๓
โทรสาร ๒๘๐-๐๓๔๓

(अनौपचारिक अनुवाद)

पत्र क्रमांक व. ५१९/२५४३

सोमदेद्फ्रासंघराजको सचिवालय
वात्पवरनिवेश विहार, बैंकक्महानगर

१५ अक्टोबर २५४३

विषय : 'महाजनक राजाको कथा, चित्रकथा संस्करण' राजनिबन्धको नेपाली भाषामा अनुवाद गर्न श्रीमन्महाराजाको स्वीकृति याचना

संलग्न : 'महाजनक राजाको कथा, चित्रकथा संस्करण' राजनिबन्धको नेपाली अनुवादको प्रतिलिपि

जयहोस् : राजाका प्रमुख सचिव

नेपाली भिक्षु फ्राविपस्सी (SHRAMANERA WIPASSI) भिक्षु नाम धम्मारामो गत बुद्धसम्वत् २५२८ सालदेखि बौद्धधर्म अध्ययन गर्न थाइलैण्ड आई अहिलेसम्मन् सोमदेद् फ्राञाणसंवर सोमदेद् फ्रासंघराजका साथमा बस्ने शिष्य हुन्। उनले मेहनत गरी विभिन्न विषयका ज्ञान हासिल गरेका छन् । बिशेष गरेर थाईभाषाको ज्ञान हासिल गरेका छन् र 'महाजनक राजाको कथा, चित्रकथा संस्करण' राजनिवन्धको नेपाली (नेपालको राजकाजको भाषा) मा अनुवाद गरेका छन् । उनि त्यसलाई समदेद् फ्रासंघराजका संरक्षणमा रहेको सिरिकित्ति विहार, कीर्तिपुर, काठमाडौं, नेपालको नाममा प्रकाशित गरी नेपालीहरूमाझ प्रचार गर्ने इच्छा गर्छन् ।

त्यसो हुनाले यदि उचित छ भने तपाईंले श्रीमन्महाराजाका समक्ष सो कुरा बिन्ती चढाई 'महाजनक राजाको कथा, चित्रकथा संस्करण' राजनिबन्धको नेपाली अनुवाद छपाई प्रचार गर्न मौसुफको स्वीकृति राजदान मागी दिनुहोला ।

आशीर्वाद सहित

हस्ताक्षर फ्राराजरत्नमंगल

(फ्राराजरत्नमंगल)
समदेद् फ्रासंघराजका कार्यवाहक सचिव

फोन नं ०२-२८१-२८३१-३
फ्याक्स नं ०२-२८०-०३४३

(Unofficial Translation)

Ref. P. 519/2543

The Office of Supreme Patriarch's Secretary
Wat Bovoranives Vihara, Bangkok.

15 October 2543

Subject Request to His Majesty the King for permission to translate His Majesty's composition *The Story of Mahajanaka, Cartoon Edition,* into Nepali

Attached Copy of the Nepali translation of *The Story of Mahajanaka, Cartoon Edition*

With Blessings to His Majesty's Principal Private Secretary,

Phra Vipassi (Shramanera Wipassi; Ordination name Dhammaramo) is a Nepalese monk who has studied Buddhism in Thailand from Buddhist Era 2528 to the present. He is a disciple of His Holiness Somdet Phra Nyanasamvara, Supreme Patriarch of Thailand. He has applied himself to the study of different subjects, especially the Thai language, and has completed a translation of His Majesty's composition *The Story of Mahajanaka, Cartoon Edition,* into Nepali (the official language of Nepal). He wishes to publish the translation for Nepalese readers in the name of Wat Sirikitti Vihara under Patronage of the Supreme Patriarch, Kirtipur, Kathmandu, Nepal.

I request you to consider the matter and if deemed suitable please make known to His Majesty the King the request for His Majesty's permission to publish the Nepali translation of His Majesty's composition *The Story of Mahajanaka, Cartoon Edition.*

With Blessings

Signed Phrarajratanamongol

(Phrarajratanamongol)
The Supreme Patriarch's Acting Secretary

Tel. 281-2831-3
Fax. 280-0343

ด่วนที่สุด

ที่ รล 0003/ 14788

สำนักราชเลขาธิการ

พระบรมมหาราชวัง กทม. 10200

๑๗ ตุลาคม 2544

เรื่อง พระราชทานพระบรมราชานุญาตให้แปลพระราชนิพนธ์ เรื่อง พระมหาชนก ฉบับการ์ตูน เป็นภาษาเนปาลี และพิมพ์เผยแพร่

นมัสการ พระราชรัตนมงคล ผู้ปฏิบัติหน้าที่เลขานุการสมเด็จพระสังฆราช

อ้างถึง ลิขิตที่ พ 519/2543 ลงวันที่ 15 ตุลาคม 2543

ตามที่พระคุณท่านได้มีลิขิตขอให้นำความกราบบังคมทูลพระกรุณา ขอพระราชทานพระบรมราชานุญาตให้ พระวิปัสสี (SHRAMANER WIPASSI) แปลพระราชนิพนธ์ เรื่อง พระมหา - ชนก ฉบับการ์ตูน เป็นภาษาเนปาลี (ภาษาราชการของประเทศเนปาล) และพิมพ์เผยแพร่แก่ชาวเนปาล ความแจ้งอยู่แล้ว นั้น

ได้นำความกราบบังคมทูลพระกรุณาทราบฝ่าละอองธุลีพระบาทแล้ว พระราชทาน - พระบรมราชานุญาต

อนึ่ง เมื่อดำเนินการแปลเสร็จเรียบร้อยแล้ว ขอให้ส่งต้นฉบับแปลให้สถานเอกอัคร - ราชทูตเนปาลช่วยตรวจสอบความถูกต้องก่อนจะสั่งพิมพ์และนำออกเผยแพร่ได้ พร้อมทั้งขอให้ระบุในหนังสือฉบับแปลว่า "ลิขสิทธิ์ : พระบาทสมเด็จพระเจ้าอยู่หัว"

ขอนมัสการด้วยความเคารพอย่างสูง

(ท่านผู้หญิงบุตรี วีระไวทยะ)
รองราชเลขาธิการ ปฏิบัติราชการแทน
ราชเลขาธิการ

กองการในพระองค์
โทร. 0 2225 3457 - 62 ต่อ 3304
โทรสาร 0 2222 2104

(अनौपचारिक अनुवाद)

पत्र क्रमांक रल ००३/१४७८८

राजाको मुख्य सचिवालय
ग्राण्डपालेस राजदरबार, बैंकक् १०२००

१९ अक्टोबर २५४४

विषय : राजनिबन्ध 'महाजनक राजाको कथा, चित्रकथा संस्करण' नेपाली भाषामा अनुवाद गर्न र छपाई प्रचार गर्न महाराजाबाट स्वीकृति राजदान

नमस्कार : फ्राराजरत्नमंगल,सोमदेद् फ्रासंघराजका कार्यवाहक सचिव

सम्वन्ध : मिति १५ अक्टूवर २५४३ को पत्र क्रमांक व ५१९/२५४३

तपाईंले भिक्षु फ्राविपस्सी (SHRAMANERA WIPASSI) लाई राजनिबन्ध 'महाजनक राजाको कथा, चित्रकथा संस्करण' को नेपाली (नेपालको राजकाजको भाषा) मा अनुवाद गरी छपाई नेपालीहरूमाझ प्रचार गर्न स्वीकृति पाउन सरकारका जुनाफमा बिन्ती चढाउन आग्रह गरी पत्र लेख्नुभएको थियो ।

सो व्यहोरा बिन्ती चढाउँदा मौसुफ सरकारबाट स्वीकृति राजदान भयो ।

पुनःश्च सो अनुवादकार्य पूरा भएपछि छपाई प्रचार गर्नुभन्दा पहिले अनुवादको पाण्डुलिपिलाई शाही नेपाली राजदूतावासबाट ठिक–बेठिक जाँच गराउनुहोला । साथसाथै सो अनुवादित पुस्तकमा "सर्वाधिकारः वरपाद सोमदेद् श्रीमन्महाराजा" भनी उल्लेख पनि गर्नुहोला ।

अत्यादरका साथ नमस्कार

हस्ताक्षर पुत्री वीरवैद्य

(भद्रमहिला थानफूहिङ्पुत्री वीरवैद्य)
राजाका उपसचिव
राजाका कायममुकायम सचिव

राजाको निजिकार्यविभाग
फोन नं ० २२२५ ३४५७-६२ एक्सटेन्सन ३३०४
फ्याक्स नं ० २२२२-२१०४

(Unofficial Translation)

No. 0003/14788

Office of His Majesty's
Principal Private Secretary,
Grand Palace, Bangkok 10200.

19 October, B.E. 2546 (2003).

Your Reverend,

I am writing with reference to your letter No. 519/2543 dated 15th October, 2000 requesting the Royal Permission of His Majesty the King for the Reverend Shramaner Wipassi to translate the Royal literary work by His Majesty King Bhumibol Adulyadej entitled "The Story of Mahājanaka" Cartoon Edition into the Nepalese language and then to print the translated version for the Nepalese people.

I wish to inform you that His Majesty the King has graciously granted Royal Permission to your request.

Please forward the original Nepalese version to the Royal Nepalese Embassy for review before publication and subsequent distribution. Kindly also mention in the translated version as follows :-

"Copyright © His Majesty King Bhumibol Adulyadej of Thailand"

Yours sincerely,

(Signed) Putrie Viravaidya

(Thanphuying Putrie Viravaidya)
His Majesty's Deputy Principal Private Secretary

The Reverend Phra Rajratanamangala,
Acting Secretary to His Highness the
Supreme Patriach,
Office of the Secretary to His Highness the Supreme Patriach,
Wat Bovoranivesvihara,
Bangkok.

MINISTRY OF FOREIGN AFFAIRS

His Majesty's Government of Nepal
Kathmandu

สถานเอกอัครราชทูต ณ กรุงกาฐมาณฑุ
รับที่ 574
วันที่ 25 ส.ค. 2546
ผู้รับ

NSEA/129-31/ 576

The Ministry of Foreign Affairs, His Majesty's Government of Nepal presents its compliments to the Royal Thai Embassy in Kathmandu and with reference to the note No. 34001/783 dated July 23, 2003 regarding the translation of His Majesty King Bhumibol Adulyadej's work 'The Mahajanka - Comic Version' into Nepali language, has the honour to enclose herewith a copy of the work edited and revised by the concerned authorities of His Majesty's Government of Nepal.

The Ministry of Foreign Affairs avails itself of this opportunity to renew to the Royal Thai Embassy the assurances of its highest consideration.

Kathmandu, 25 August 2003

The Royal Thai Embassy
Banswari
Kathmandu.

महाजनक राजाको कथा

पृष्ठ	पङ्ति	सन्दर्भ	भएको	हुनुपर्ने
३	१८	महाराजाको भनाई	भन्नथालेछ	भन्न थालेछ
	७	"प्राक्कथन"	उखेलिईसकेको थियो	उखेलिइसकेको थियो
		"प्राक्कथन" शीर्षक लेख	रुख (दीर्घलाई हटाएर)	रुख (ह्रस्व पार्ने)

मूललेख भित्र विचार गर्नुपर्ने केही कुरा :

१ लाई लाइ - यस्ता दुईथरी नराख्ने, "लाई" यस्तो दीर्घ रुप नै राख्ने ।
२ रुख का ठाउँमा सर्वत्र रुख बनाउने । (रुख दीर्घलाई हटाएर सर्वत्र ह्रस्व राख्ने)
३ हरु ह्रस्व नराख्ने, हरु दीर्घ रुप राख्ने ।
४ "जवाफ" लाई "जबाफ" बनाउने ।
५ आज्ञात्मक क्रिया दीर्घान्त बनाउने । तिमी आऊ, जाऊ, जानू आउनू, बस्नू ।
६ आफ्ना लागि प्रयुक्त भूतकालका क्रियापदमा अनुनासिक राख्ने ।
म थिइनँ, बसिनँ, गइनँ, आइनँ/मैले देखिनँ, जानिनँ, सुनिनँ ।
७ भेटिए जति संलग्न पत्रहरुमा प्रस्तुत छन् । त्यसै आधारमा संशोधन गर्नुपर्छ ।

महाजनक राजाको कथा

पृष्ठ संख्या	लेखिएको अशुद्ध रुप	बनाउनु पर्ने शुद्ध रुप
५	कयौं	कैयौं
५	पोलजनकलाइ	पोलजनकलाई
६	हातखुत्तामा	हातखुट्टामा
८	विरुद्धम	विरुद्धमा
८	थिइन	थिइनँ
९	थप्रै	थुप्रै
९	हात्ति	हात्ती
१०	थिइन	थिइनँ
१६	पाटिमा	पाटीमा
१८	बूढोको भेष	बूढाको भेष
१९	जवाफ	जबाफ
१९	सक्दिन	सक्दिनँ

२१	किन कि	किनकि
२२	खाउ	खाऊ

पृष्ठ २२ मा दोस्रो पङ्तिमा 'तीस योजन जति ' को कोष्ठभित्र (१४५ किलोमीटर) लेखिएको पाइयो ।

तीस योजन = १२० कोश हुन्छ, १२० कोश बराबर ६०० किलोमीटर हुन्छ । (४ कोशको १ योजन)

पृष्ठ संख्या	लेखिएको अशुद्ध रुप	बनाउनु पर्ने शुद्धरुप
२४	जवाफ	जबाफ
२५	जाउ	जाऊ
२७	आफ्ना बहिनी जस्तो	आफ्नी बहिनीमा जस्तो
२८/२९	जवाफ	जबाफ
२९	यो नगरमा	यस नगरमा
३०	आफ्ना बहिनी ठानेर	आफ्नै बहिनी ठानेर
३१	अनसार	अनुसार
३१	सनी	सुनी
३१	तपाँईलाई	तपाइँलाई
३३	बताउ	बताऊ
३४	ल्याउ	ल्याऊ
३५	निवासस्थान मै	निवासस्थानमै
३५	उनको बाजेकै	उनका बाजेकै
३६	घमंडी	घमण्डी
३६	रवाउँथे	रुवाउँथे
३६	बिधवा	विधवा
३७	बालकहरुलाई	बालकहरुलाई
३७	छोरोले	छोराले
३८	बालकहरुले	बालकहरु
३९	दुदको मुन्टो	दूधको मुन्टो
४२	लिएरआउनु भएका	लिएर आउनुभएको
४२	धनोपार्जनगर्नेछु	धनोपार्जन गर्नेछु
४३	यात्रीहरु	यात्रीहरु (हरु दीर्घ बनाउने)
४४	प्यारो छोरा	प्यारा छोरा
४४	छँदैछ	छँदै छ
४८	गहारो भयो	गाहारो भयो

पृष्ठ सख्या	लेखिएको अशुद्धरुप	बनाउनु पर्ने शुद्धरुप
४९	रोइ-कराइ	रोई-कराई
५१	बन्नपुगे	बन्न पुगे
५३	समुहलाई	समूहलाई
५५	बेलादेखि महासत्व	बेलादेखि महासत्त्वले
५८	दिब्य	दिव्य
६०	श्रृङ्गार पटार	श्रृङ्गारपटार/सिँगारपटार
६१	पौडीरहनु भएको	पौडिरहनुभएको
६२	देखिन	देखिनँ
६२	विचार गरि	विचार गरी
६३	मर्नु हुनेछ	मर्नुहुनेछ
६५	गर्दागर्दै	गर्दा गर्दै
६६	बुझ्नु पर्छ	बुझ्नुपर्छ
६७	देखि सक्नु भयो	देखिसक्नुभयो
६८	प्रशंशा	प्रशंसा
६८	अर्थात	अर्थात्
६८	सक्नु हुनेछ	सक्नुहुनेछ
७२	राजाका	राजाको
७३	पश्चात	पश्चात्
७६	बरबृक्ष	वरवृक्ष
७६	रुख (दीर्घ)	रुख (ह्रस्व)
७८	सोह्रठाउको	सोह्र ठाउँको
७९	किन कि	किनकि
७९	जम्बुद्वीपमा	जम्बूद्वीपमा
८०	बिन्ति	बिन्ती
८४	गर्दागर्दै	गर्दा गर्दै
८४	थिइन	थिइनँ
८५	प्रत्येकबुद्ध	प्रत्येक बुद्ध
८६	गरिबसे	गरी बसे/गरेर बसे
८८	खानभ्याएका	खान भ्याएका
९०	रुख (दीर्घ)	रुख (ह्रस्व)
९२	रुख (दीर्घ)	रुख (ह्रस्व)
९३	रुख (दीर्घ)	रुख (ह्रस्व)
९४	रुख (दीर्घ)	रुख (ह्रस्व)

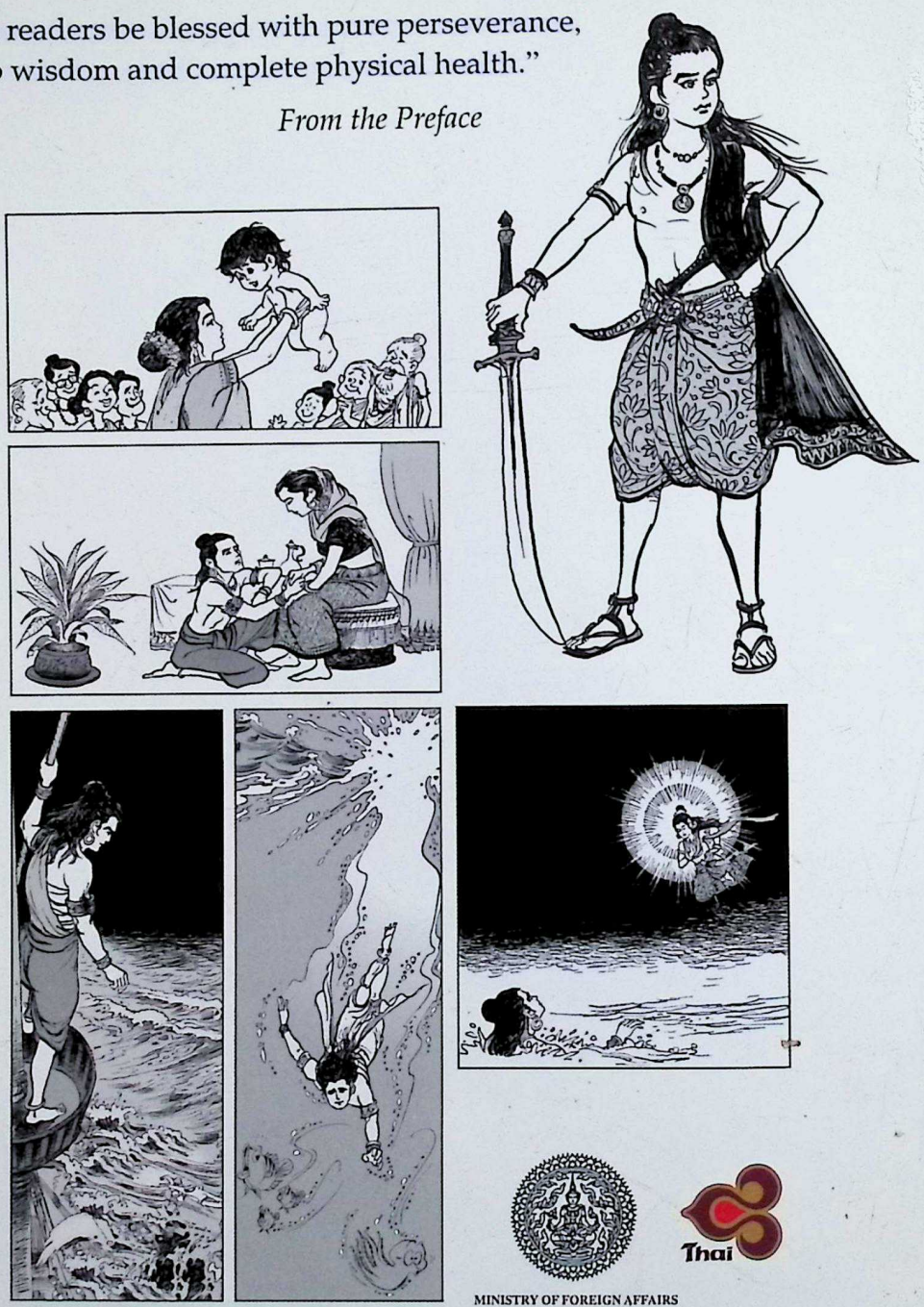
पृष्ठ संख्या	लेखिएको अशुद्धरुप	बनाउनुपर्ने अशुद्धरुप
९४	छुइन	छैन
९५	देवीकले	देवीले
९६	रुख (दीर्घ)	रुख (ह्रस्व)
९६	गर्नु पर्छ	गर्नुपर्छ
९७	आज्ञाभयो	आज्ञा भयो
९७	दुइ	दुई
९९	थिइन	थिइनँ
९९	रुख (दीर्घ)	रुख (ह्रस्व)
१००	रुख (दीर्घ)	रुख (ह्रस्व)
१००	नमान्नुस	नमान्नुस्
१०१	रुख (दीर्घ)	रुख (ह्रस्व)
१०२	लगाउनु होला	लगाउनुहोला
१०२	राजाको आज्ञाको	राजाका आज्ञाको
१०२	रुख (दीर्घ)	रुख (ह्रस्व)
१०२	तुरन्त	तुरुन्त
१०३	महान	महान्
१०६	मुखारबिन्द	मुखारविन्द
१०६	अशीर्वाद	आशीर्वाद
१०६	साधुसजन	साधुसज्जन
१०६	गर्नु होला	गर्नुहोला
१०८	धन्यबाद	धन्यवाद
११२	माठि	माथि
११२	माठि	माथि
११२	श्रोतापन्न	स्रोतापन्न
११४	वस्तीहरुको	बस्तीहरुको

"सम्पूर्ण पाठकहरू शुद्ध वीर्य, तीक्ष्ण प्रज्ञा र शारीरिक स्वस्थताले पूर्ण होऊन् ।"

प्राक्कथनबाट

"May all readers be blessed with pure perseverance, sharp wisdom and complete physical health."

From the Preface



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